

TEACHING SUSTAINABLE HOLISTIC HEALTH PRACTICES
FOR THE DEVELOPMENT OF A WELLNESS MINISTRY
IN A CONGREGATIONAL SETTING

By

MALVA WISE-WHITE

Submitted to the
New York Theological Seminary
in partial fulfillment of the requirements
for the degree of

DOCTOR OF MINISTRY

NEW YORK

2018

ABSTRACT

TEACHING SUSTAINABLE HOLISTIC HEALTH PRACTICES FOR THE DEVELOPMENT OF A WELLNESS MINISTRY IN A CONGREGATIONAL SETTING

By

MALVA WISE-WHITE

Teaching sustainable holistic health practices was the action-research project that involved working with a small urban black church with the goal of helping them improve their ability to make healthy lifestyle choices as well as empower them to start a “wellness” initiative that will benefit both the church and community.

The participating members were given a pre- and post-assessment survey to determine the impact of the eight workshops that focused on various aspects of biblically based health and wellness living. In addition, focus was placed on having an outreach initiative that would benefit the community. A community survey was created and given out to random members of the community to assess the health needs of the community, especially looking at patterns of health-related issues that could be addressed by the church outreach program.

The outcome of the research was the creation of the CCC (Clergy, Congregation and Community) Model referred to as BWell! designed to assist churches interested in beginning a health and wellness ministry.

Acknowledgments

I am thankful to the Master Gardner, Jehovah God, the divine healer for allowing me the opportunity to integrate scientific research with biblical truths in order to instruct others who are seeking to improve the quality of their lives.

This has been a wonderful journey and purposeful action research project that I plan to implement in those churches that are committed to improving their health and well-being. To this end, I am thankful to Elder, Joseph Bell Jr., the pastor of Holy Bethel Church, New York City, who saw the enormous potential of this project and graciously extended the opportunity for me to bring the Faithfully Fit Challenge to his congregation. I want to thank the wellness team of Bethel Holy Church that comprised of Sister Gloria Jones, Brother Duane Grant and Deaconess Lavonia Chisholm who volunteered to serve as my core team throughout the entire Faithfully Fit Challenge at the church. I want to thank the workshop presenters: Dr. Allison Morgan Black, Janet Wise-Thomas, Gwen Franklin and Chef Dionisio Cucuta for sharing their skills and expertise and to all the New York City health agencies and institutions that participated in Bethel Holy Church's first annual community health fair that was held on April 22, 2017. Special thanks go to my committed site team members: Larry Thomas, Chairperson, Gwen Franklin, Robert O. White Jr., Ben Mtundu and Natasha Gabriel.

I am thankful for my advisor, the Rev. Dr. Eleanor Moody-Sheppard and the professors at The New York Theological Seminary who provided the framework and direction to begin this journey; thank you, Rev. Dr. Wanda Lundy and Rev. Dr. Nancy Fields. I am gracefully for every prayer, kind word, and constructive criticism that was given to me, to help shape this project from a concept through to a completed Doctor of Ministry action research project that has the potential to help save lives. To God be the glory!

Table of Contents

INTRODUCTION	1
CHAPTER 1 THE SETTING.....	4
CHAPTER 2 CONFRONTING THE PROBLEM AND DESIGNING A SOLUTION...	9
CHAPTER 3 SOCIAL PERSPECTIVE.....	21
CHAPTER 4 BIBLICAL AND SPIRITUAL PERSPECTIVES.....	27
CHAPTER 5 IMPLEMENTING THE PLAN.....	53
CHAPTER 6 EVALUATION OF THE FAITHFULLY FIT CHALLENGE 2017.....	72
CHAPTER 7 THE DEVELOPMENT OF BWELL! MINISTRY AND THE CCC HEALTH AND WELLNESS INTERVENTION PROGRAM.....	102
CHAPTER 8 MINISTERIAL COMPETENCIES.....	108
APPENDICES	112
APPENDIX A: DEMONSTRATION PROJECT PROPOSAL	113
APPENDIX B: HEALTH AND WELLNESS SURVEY NOVEMBER 22, 2015	162
APPENDIX C: HEALTH AND WELLNESS COMMUNITY SURVEY.....	166
APPENDIX D: COMMUNITY HEALTH AND WELLNESS RESULTS	168
APPENDIX E: FAITHFULLY FIT LETTER AND BROCHURE.....	170
APPENDIX F POWERPOINT PRESENTATIONS	172
APPENDIX G: HEALTH AND WELLNESS MINISTRY TEAM.....	173
APPENDIX H: BETHEL HOLY HEALTH FAIR – SITE MAP	174
APPENDIX I: BWELL ORGANIZATIONAL CHART.....	175
APPENDIX J: CCC FAITHFULLY FIT CHALLENGE SURVEY- PRE- ASSESSMENT	176
APPENDIX K: FAITHFULLY FIT CHALLENGE POST ASSESSMENT FOR NON- PARTICIPANTS.....	180
APPENDIX L: INFORMATIONAL GUIDE.....	185
APPENDIX M: FOOD PRACTICES	200
APPENDIX N: SERMONS	208
BIBLIOGRAPHY.....	226

INTRODUCTION

I have been wrestling with my ministry or calling to ministry for the past fifteen years. My ministry journey began with the “call” to church planting. C. Peter Wagner defined church planting as the most important tool for evangelism.¹ Starting new churches on the North American continent was believed to be a practice that would allow church planting pastors the opportunity to create churches that best represented the demographic group they were trying to reach. Church planting for the 21st century proved particularly fruitful for different groups with different needs and interests.²

As the former church planting pastor of Space for Grace, our mission was to meet people wherever they were on their spiritual journey, by finding out about their interests and then creating a bridge that would link their interests and needs to the relevancy of the gospel of Jesus Christ to their lives. One area that was paramount to our ministry was the practice of “self-care” for living a healthy productive life.

In 2011, I received my certification as a holistic health coach and became a member of the American Association of Drugless Practitioners. As I received greater insight and knowledge in this field of study, this became the focus of a new ministry that would help people reach their goals of living a physically healthy and spiritually balanced life. This focus for ministry is supported by the policy statement of the American Baptist

¹ C. Peter Wagner, *Church Planting for a Great Harvest* (Ventura, CA: Regal Books, 1990), 11.

² Steven M. Pike, “Church Planting and Evangelism, A Prescription for Reaching America,” <http://www.enrichjournal.ag.org> (accessed August 25, 2017).

Church that states “there is a great need for setting forth the Christian perspective of health, healing and wholeness.”³ My ministry goal is to present the importance of both physical and spiritual health within and outside the walls of the church in a Christian context. In a world that is stress-ridden and in an accelerated state of moral decay, my goal for ministry rests on scripture. I am not creating a “self-care” ministry to help people lose weight, promote exercise or even simply to broadcast a message of good health. I want people to align their bodies with God’s plan for their lives. That alignment includes the spirit, soul and body as stated in 1 Thessalonians 5:23-24, “May God himself, the God of peace, sanctify you through and through. May your whole spirit, soul and body be kept blameless at the coming of our Lord Jesus Christ.” The call to evangelism that is needed today is a call to relevancy, health and wellness. My ministry goal is to help churches practice self-care, inclusive of the active presence of God, in Christ Jesus as the ultimate savior and healer.

The church on many levels has negated the universal health plan created by God by failing to draw attention to the need to be balanced in mind, body and spirit. Good health practices in the church must also include the full participation of church leadership. My goal is to create a model for self-care for clergy, congregations and community. My CCC (church-congregation-community) model can serve as a support to the country’s health reform measures than insure timely diagnoses and treatments to people who are covered. As a ministry focus, I believe it is important to introduce or re-direct people back to caring for their own health by loving and respecting themselves and

³ American Baptist Church, General Board, “Health, Healing and Wholeness,” American Baptist Churches U.S.A. (adopted by the General Board of the American Baptist Churches, June 1991), General Board Reference #7567:12/90, <http://www.abc-usa.org/wp-content/.../06/Health-Healing-and-Wholeness.pdf> (accessed August 25, 2017).

paying attention to their body, mind and spirit — including how to make healthy food choices, taking time to exercise and managing the unhealthy behaviors that are the leading causes of chronic illnesses and death. My plan is to continue to empower people to help themselves reach their goals of living a physically healthy and spiritually balanced life. Thomas A. Edison and I agree: “In the future the doctor (*spiritual drugless practitioner* [my words added]) will give no medicine, but will interest her or his patients in the care of the human frame, by a proper diet and in the cause and prevention of diseases.”⁴

Empowerment in a Christian framework is teaching people how health and spirituality are connected. Christian leadership can have an active role in this process by becoming genuine partners with people in their quest for better health. Church activities can be designed to integrate health and wellness practices in every aspect of church life. I truly believe that strong physical and healthy church members can become stronger in spirit and more active in church life. The new evangelism will be geared toward the education and practice of total self-care from the pulpit to the pew thereby making the church relevant to the needs of the people and community in which they serve.

⁴ Thomas Edison, “Wizard Edison,” *The Newark Advocate*, January 2, 1903.

CHAPTER 1 THE SETTING

Bethel Holy Church, Harlem, New York, is a member of the Mount Sinai Holy Church of America. The church, episcopal in governance, has approximately one hundred and thirty congregations in fourteen states and four countries. The denomination originally began in Philadelphia in 1924 and was founded by Ida B. Robinson.⁵ Bethel Holy Church in New York City started in 1932. The leadership of Bethel Holy Church, until his passing in December 2015, was Bishop Joseph H. Bell, Sr. Under his leadership was established an outreach ministry that includes a soup kitchen, clothing distribution and food pantry program. The ministry at Bethel Holy Church also served parents and their children in dealing with social, peer and academic issues.⁶ Bethel Holy Church is actively engaged in evangelism and outreach, by creating opportunities to connect with the changing neighborhoods that surround the church.

Bethel Holy Church is located at 922 St. Nicholas Avenue. Once considered a Harlem address, the zoning law now locates the church in the southern part of the Washington Heights and Inwood communities. According to the New York City Community Health profile, Manhattan Community District 12: Washington Heights and Inwood, 27% of residents of Community District 12 live below the federal poverty level.⁷

⁵ Mount Sinai Holy Church of America, mtsinaiholychurch.org, (accessed November 26, 2015).

⁶ Bethel Holy Church, "History," <http://bhcn.org> (accessed November 26, 2015).

⁷ New York City Department of Health and Mental Hygiene, "Community Health Profiles," <https://www1.nyc.gov/assets/doh/downloads/pdf/data/2015chp-mn12.pdf>.

This statistic is the reason that the Bethel Holy Church's soup kitchen has been so successful in meeting the needs of the community residents.

Gentrification has had a major impact on the church, as real estate prices continue to rise and affordable housing becomes less available to those persons who have been longtime dwellers in the area. As a result, this one-time community church is now home to many congregants who live in other parts of the city, some traveling from as far away as New Jersey and Connecticut to attend church services and other church programs. The changing dynamics of the neighborhood have also been a challenge for the church. As the wave of gentrification slowly moves north from 125 Street, there is a clear distinction between the newly developed and renovated buildings and those that are remnants of urban squalor. The church itself is situated in the middle of the busy intersection of 155 Street and St. Nicholas Avenue. Traveling east on 155 Street the bridge connects Manhattan to the Bronx and home of the famous Yankee Stadium.

Pockets of this community have a large Hispanic population that has taken advantage of the church's outreach programs in recent years. According to a study conducted by AECOM in 2009, 67% of the population in the area is Hispanic compared to New York City which has a Hispanic population of 27%.⁸

Among the issues that the associate (and interim) pastor Elder Joseph Bell, Jr. hopes to address is the need to institute a wellness program that can benefit both the members as well as the community. According to Elder Bell, the major health challenges the congregation are experiencing are obesity, high blood pressure and diabetes.⁹ As a

⁸ AECOM, *NYC Full Service Grocery Store Analysis* (New York: New York City Department of Health and Hygiene, 2010), http://www.nyc.gov/html/misc/pdf/nyc_store_analysis.pdf.

⁹ Elder Joseph Bell, interview by author, New York, 2015.

church where the congregation consists of people who are middle class and working poor, the impact of poor eating habits as well as the inability to purchase quality food items are extremely challenging for the people who live in the community. The premise of the church based on the gospel message is that the membership has a responsibility to be healthy in soul, mind and body. According to Elder Bell, this is becoming one priority of the church.¹⁰ This priority for the city of New York was also a driving force of the former Bloomberg administration. During his administration, city health agencies pushed forward Bloomberg's public health agenda.¹¹ Bloomberg confronted the health concerns that impacted the lives of New Yorkers by incorporating strict dietary guidelines in restaurants and other eateries, as well as the prohibition of smoking in public areas. The current mayor Bill de Blasio is also working to reduce health inequities in his One New York: The Plan for a Strong and Just City (ONENYC) in which his administration has outlined a vision to transform New York City and every neighborhood guided by the principles of growth, equity, sustainability and resiliency.¹² However, the disparity in Washington Heights still exists. In 2010, New York City Healthy Bodegas Initiative was launched with the goal to boost the availability of and demand for healthy foods in New York City neighborhoods with the highest rates of poverty and chronic disease. It was reported that very few bodegas provided fresh produce, fruit and low-fat milk.¹³

¹⁰ Ibid.

¹¹ Medicaexpress.com, "How Did He Do It? Mayor Bloomberg's Public Health Strategy Evaluated," <http://medicaexpress.com> (accessed September 7, 2015).

¹² New York City, Office of the Mayor, *OneNYC: The Plan for a Strong and Just City* (accessed November 26, 2015).

¹³ Department of Health and Mental Hygiene, *New York City Healthy Bodegas Initiative* (New York City: Department of Health and Mental Hygiene, 2010), <http://www1.nyc.gov/assets/doh/downloads/pdf/cdp/healthy-bodegas-rpt2010.pdf> (accessed August 25, 2017)

Bethel Holy Church, in its effort to provide quality meals for those who frequent the soup kitchen, feels that there is more that can be done to provide nutritious meals to help promote a healthier lifestyle. The church is realizing the need to improve the quality of care for the congregation as well as the community. They envision the incorporation of a wellness initiative as part of the evangelism and outreach ministry of the church with possible support of several well-known hospitals and organizations in proximity to the church — Columbia Presbyterian Hospital, Harlem Hospital in Manhattan, and Lincoln and Montefiore Hospital in the Bronx — that provide community outreach programs. In addition, the church is in partnership with the Times Square Church, Feed New York program, where they are recipients of fresh produce — carrots, potatoes, seasonal fruits and some canned items every month. For many people who live in the neighborhood there are very few places where people can buy fresh produce. Most people in the neighborhood shop at the local C Town grocery store.

According to Elder Bell, the adoption of a holistic wellness program in the church would greatly help to improve the overall health and well-being of the membership by encouraging the membership to engage in exercise and other physical activities which will help prevent the onset of debilitating diseases. He feels that taking a proactive approach to wellness will benefit not only the older members but also the teen population of the church.¹⁴ Overall the congregation believes that the church occupies a central place in the lives of its members and should emphasize wholeness — physical, relational and spiritual well-being.¹⁵ Based on a general questionnaire distributed on November 22,

¹⁴ Elder Joseph Bell interview.

¹⁵ Bethel Holy Church, “History.”

2015 (see Appendix B), the membership agreed that a health ministry would allow the membership to become or remain healthy and would enable them to reach out to others with confidence. The type of wellness program that the congregation envisions should also offer healthy eating and provide regular checkups. Being community-based, the program can be a vehicle that will help people develop a relationship with the healing power of God. Currently many members do not believe that Bethel Holy Church is a healthy church; however, they believe that the leadership will be supportive of a health program. Many members believe that the church has a responsibility to eliminate the health disparities that exist in their congregation and those that are ravaging the community. They wholeheartedly felt that the mission of motivating the congregation to change is an important mission.

CHAPTER 2

CONFRONTING THE PROBLEM AND DESIGNING A SOLUTION

Major health issues plague our nation and impact the lives of both young and old. The increasing rise of child obesity is directly related to poor eating habits and lack of exercise. First Lady Michelle Obama initiated the “Let’s Move” program that addresses the need of wellness and prevention as a true key to changing the health paradigm in this country.

The church has not been immune to these health issues. An article published in *Faith and Leadership* entitled “A Holistic Approach to Wellness” stated that “concerns for the health and wellness of Christian pastors, especially in mainline denominations, have been rising for a number of years.”¹⁶ A 2001 *Pulpit and Pew* research project revealed strikingly high rates of obesity in a nationwide survey of parish pastors. Recent newspaper and magazine articles have reported pastors dying in the pulpit from a heart attack or stroke.¹⁷ Celebrity gospel singers and entertainers have also issued the alarm to their own health challenges and the need to change their lifestyle. I have met very few pastors and church leaders who have chosen to integrate wellness into a congregational setting beyond the parish nurses who may be available to take blood pressure after a church service, especially in the black church. However, I strongly believe if the church

¹⁶ Faith and Leadership, “A Holistic Approach to Wellness,” August 3, 2009, www.faithandleadership.com/features/articles/holistic-approach-wellness (accessed August 25, 2017).

¹⁷ Scott Stoll, “Fat in Church,” *Fox News*, June 3, 2012, www.foxnews.com/obesity-epidemic-in-america-churches.html (accessed August 25, 2017).

wants to remain sustainable churches must begin focusing their attention on the health and wellness of every church member. The role of pastor as the leader of the church must set the climate for the integration of holistic wellness into the body of the church. It is the leadership of the church or faith community that has the ability to empower the people to integrate the healing and wellness practices into every aspect of the ministry of the church as well as into their own lives and community.

I found that congregants wholeheartedly embraced the opportunity to learn and participate in new health practices when it was offered to them at their churches; especially since many of them were already confronting their own health challenges and were looking for more holistic ways to take better care of themselves. Providing opportunities to achieve or integrate wellness allowed church members the comfort and assurance that Jesus is already available to partner with them in their healing.

Our world is awakening to the importance of sustainable choice and preventive health care. In the last ten years, organizations have been lobbying Congress to invest in healthy food. School lunches have been changed because of the heightened awareness of the importance of healthy lunches for our children. In September 2011, the U.N. General Assembly devoted its meeting to world obesity and diabetes.¹⁸

The church must take an active role in promoting change in addressing our global health crises from the pulpit to the pew and then out into the community. My D.Min. focus is to train, educate and support a local church to find their way to better health and lifestyle practices and then use it as a catalyst for change in the community.

¹⁸ World Health Organization, "Global Action Plan for the Prevention and Control of Noncommunicable Diseases," <http://www.who.int> (accessed August 25, 2017).

A draft of the job description and responsibilities of the Pastor at the Bethel Holy Church that was given out at the retreat on October 29, 2016 states that the principal function of the pastor is to be responsible to the church for proclaiming the gospel of Jesus Christ, for using his skills in administrative leadership, for engaging in pastoral care ministries to meet the needs of persons in the church and in the community and to act as the chief administrator of the ministerial and vocational staff.

Under the leadership of late Bishop Joseph Henry Bell, Bethel Holy Church was a flagship of hospitality for those in need in the community. Bishop Bell exemplified the gospel principals of Jesus. He was a man who was known to embrace the homeless, showed deep and loving compassion for the men and women with HIV and AIDS, who occupied the sanctuaries of hope on the next block of the church. As an educator, he encouraged the membership to study in both secular and academic educational venues, as well as in Bible study. His ministry was a classic example of Matthew 25: 35- 36 (NIV).

For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I need clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me.

Bishop Bell was well-known and well-liked as the Pastor in the Washington Heights community. On Sunday, July 17, 2016, the block of West 156 Street and St. Nicholas Avenue was renamed Bishop Joseph H. Bell, Sr. Way in his honor as a tribute to the life and ministry as Pastor of the Bethel Holy Church, a Branch of Mt. Sinai, Inc.

His passion and love for people was clearly demonstrated in the soup kitchen and food pantry that provided fruits and vegetables and other food items for those in the community in need. It was held in the lower level of the church. The ministry was aided by contributions from the City of New York, as well as the Times Square Church, Feed

New York Program that provided fresh fruit and vegetables and other assorted food items. According to the website, Feed New York supplies healthy food to local churches that are committed to help people in their communities who struggle to provide food for themselves and their families.¹⁹ The food was stored at the church and was prepared by the membership of the church. In addition to providing food for the body, Bishop Bell would also provide food for the soul, by giving an encouraging and gospel-related homily to those who came.

The soup kitchen was well attended and demonstrated the community outreach and mission of the church that was a needed and additional source of physical and spiritual nourishment to the community. Upon the passing of Bishop Bell in 2015, the food kitchen and pantry at Bethel Holy Church went into a hiatus.

Under the leadership of the newly elected pastor Joseph Bell, Jr., the revitalization of the soup kitchen and food pantry are ministries that the church is discussing, including steps needed to prepare the church to relaunch the ministry, and how best to make the ministries conducive to the needs of the people of the community, as well as looking for other organizations and agencies that are available to provide the food and other items that will meet the needs of the community.

As the church moves forward, it has embraced the teaching and ministry of Bishop Bell and the motto of the church as a loving and caring and sharing church. The church held a retreat in October 2016, designed to reorganize and revitalize existing ministries of the church that were built on the foundation that was established by Bishop Bell; it was also an opportunity to introduce a new season of direction for the church

¹⁹ Times Square Church, "TSC Missions," <http://tscmissions.tscnyc.org/feed-new-york> (accessed August 25, 2017).

membership. One direction that the church would include in their ministry menu was focusing on health and wellness. According to Elder Bell, health and wellness was going to be a priority of the church and a needed component that would serve not only the people in the church but the community at large. He stated “the need to link the health of the soul with the health of the mind and body and that in the 21 century these things are not exclusive.”²⁰ The retreat held at the Sheraton Stamford Hotel in Stamford, Connecticut included teaching, prayer service, devotions and the group discussions. I presented a PowerPoint presentation entitled “Church Wellness from the Pulpit to the Pew.” This presentation gave me the opportunity to introduce my doctoral ministry project. I included the challenge statement, research and reflective questions, as well as my plan of implementation for the project. It was critical for me to not only make clear what my role was going to be in the development of their health and wellness ministry, but to demonstrate my capability, skills and experience to accomplish it. But most important was that my doctoral ministry project be aligned with the pastor’s vision for the church as they moved forward. The presentation was designed to introduce the membership and leaders to the roll of the 21st century church as a vehicle to address the health disparities that exist not only in the church but the community as well. The church has a spiritual mandate to respond to the growing health crisis that plagues our communities and is in a unique position to offer their members an opportunity to improve their health habits. Unlike secular health and wellness movements taking place in the country, the power behind the motivation to promote wellness in the church is Bible-based.

²⁰ Elder Joseph Bell, interview.

The presentation focused on additional key points that included the roll of the pastor. The roll of the pastor is critical in both the adoption and execution of a health and wellness program. Particularly in a congregational setting, a sermon is best preached louder in actions than words. A pastor's interest in nutrition, physical activity and holistic health and wellness is the key to any successful ministry endeavor that the church desires to engage in. The presentation includes key points that a pastor should include to motivate the congregation to improve their lifestyle.

This is just one of the challenges that I faced, as I began the health and wellness journey with Bethel Holy Church. The internal component, working with the congregation and empowering them to make changes in their own lives was just one aspect of the project. Before my initial project began, I administered a pre-assessment survey asking the members of the church to rate the primary dimensions of their lives that involve the mind, body and, spirit. They were asked to rate these dimensions by giving each dimension or category: 1= very satisfied, 2= satisfied, 3= need for improvement, 4=dissatisfied, 5=very dissatisfied. The topics covered were spirituality, health, eating habits, finances, and relationships. A satisfied or very satisfied rating in these key areas is an indicator of a person who is well-adjusted and holistically balanced; at the other end of the spectrum, a person who indicates being dissatisfied or very dissatisfied indicates an imbalance that may require the person to make changes — if in fact, it is causing imbalances in other areas of life that results in some form of unhealthy physical manifestation. The members that completed the survey were able to identify not only those areas that need to be changed, but they also were challenged to set a primary goal to begin the process of change. Based on the survey results those goals are: lose sixty

pounds, exercise, create balance, change eating habits, prepare home-cooked meals, improve time management, better handle on finances, and deepen their relationship with God. Several members did not set any goals. In addition, a health history was required that identified some key health concerns that some of the members in the church were experiencing. Based on my observations and casual conversation with many members, including those who did not fill out a pre-assessment or health history about the health challenges they were experiencing, there is a veil of secrecy and a reluctance to share information, especially with an outsider who is not a medical doctor, a practitioner, or even associated with medical doctors in general.²¹ The role of a health coach for many of them is new, and therefore the limitation of support at the beginning of this doctoral ministry project did not come as a surprise; however, it has made the task before me more challenging. That being said, these assessments provided the springboard needed to design my doctoral ministry project that will provide the needed support, teaching and coaching to the members as an opportunity to begin making the changes that would help them begin or continue the road to good or better health in their lives

The other aspect of the project, based on a conversation that I had with both the elder and the elected members of the congregation, was to take this initiative into the community. As stated in the “Introduction to the Setting,” upper Harlem and the Washington Heights area of New York City are in a constant state of change. This change is a challenge for Bethel Holy Church and Elder Bell whose mission is to serve and meet the vital needs of the community in alignment with the vision of the church, to promote

²¹ E. A. Jacobs et al., “Understanding African Americans’ Views of the Trustworthiness of Physicians,” *Journal of General Internal Medicine* 21, no. 6 (2006): 642-647. doi:10.1111/j.1525-1497.2006.00485.x

health and wellness. To support this undertaking, it was clear that an assessment had to be created that would shed some light on the needs of the community. The challenge was to design a survey that would provide insight on the health of those that participated with a limited number of questions that were easy to understand. A survey that did not require any unnecessary writing, only a yes or no answer, yet would contain enough information to provide insight on the health concerns, medical and holistic health interventions, and describe the specific ways people use exercise and diet to remain healthy. In addition, three questions focused on the Bethel Holy Church would give the church a better understanding on how they could best use the health and wellness needs of the community in designing their community wellness initiative as well as give clearer insight on the relationship that the church has with the community. A survey based on the above criteria was created in both English and Spanish (Appendix C Community Survey). The goal was to administer one hundred (100) surveys to the people who walked by the church and perhaps were community residents. As an incentive to participate, each person who completed a survey would be given a BPA-free water bottle. The table was set outside in front of the church. The first occasion that was designed for the administration of the survey was during the health fair that took place on April 22, 2017. Unfortunately, it rained on that Saturday, but still determined with the aid of umbrellas, the team was able to collect half of the needed surveys. An alternate date was established for the administration of the remaining surveys, during the time when the church distributed food bags and clothing to the community outside of the church. It was in the second administration of the survey that all the water bottles were given out and the remainder of the surveys, totaling one hundred and eleven, was completed. An essential

challenge to Bethel Holy Church was to have an updated understanding of the demographics of the community that would readily support any health and wellness initiative sponsored by the church; as well as starting the process of improving their approach to gaining greater visibility in the community that would attract people to the church for possible membership.

The challenge was to try to get a cross-section of those persons that lived in the community to complete the survey in order to determine the felt need for a health and wellness initiative. The health fair if the weather permitted would have given the team a greater opportunity to achieve this; however, the information that we received was collected from the following identified groups:

Hispanic Females (age range: 13-60+)	31%
Black Females (age range:18-60+)	23%
Black Males (age range: 13-60+)	12%
Mixed Gender/Martial Status Identified ONLY (age range: 30-60+)	9%
Males/Unidentified Ethnicity or Race (age range: 18-59)	7%
Female/Unidentified Ethnicity or Race (age range: 18-59)	5%
Mixed Gender/Martial Status Identified ONLY (ages range: 30-60+)	5%
Male/White (age range: 13-60+)	5%
Female/White (age range: 30-39)	3%

(See Appendix D: Total Tabulated Results, Community Health and Wellness Survey.)

According to the NYC Health, Community Health Profile 2015, Manhattan Community District 12; Washington Heights and Inwood the information collected from

the demographic groups noted above does not provide an accurate representation of the people that currently live in the Washington Heights and Inwood community. In the 2015 report, of the 195,302 people that live in the community, the following percentages were given for each group: 71% Hispanic; 17% White; 7% Black; 3% Asian; 1% Other.²²

What this survey does not account for is the rise in the white population in the community. During the distribution of our survey, it was observed that whites in the community were notably observable, particularly whites from the ages of 20-40; however, when asked to participate and complete a survey, they declined.

The challenge for Bethel Holy church according to this survey is threefold. The first challenge for the church is to develop a marketing plan that will help people in the community know who they are. Of those who completed the survey, 33% said that they did not know anything about the church.

Historically, Bethel Holy Church has been a community church with a primarily African American congregation; it is also a family church. Today, the church congregation is intergenerational, comprised of family groups that have grown up in the church. Congregationally, the church is exclusive in its existing membership, but as the church grows, it finds a greater need to become a stronger community-based one that offers both the opportunity to meet the spiritual as well as the other needs of the community.

Seventy-six percent of the people surveyed said that they would attend a church-sponsored health program, and eight-six percent of the people surveyed felt that a health

²² NYC Department of Health and Hygiene, "Community Health Profile 2015, Manhattan Community District 12: Washington Heights and Inwood," <https://www1.nyc.gov/assets/doh/downloads/pdf/data/2015chp-mn12.pdf>, (accessed August 25, 2017).

fair is a good idea. Sixty-seven percent of the people surveyed stated that they do have health concerns. What this survey does not indicate is whether they are just becoming more health conscious, or if they themselves are facing some medical or health challenge.

For the most part, the leading health problems that plague the country and the city are evident in the responses, high blood pressure being the highest at 32% of the people surveyed. It is important to note that due to the Affordable Care Act, 84% of the people surveyed do have health insurance. In the NYC Health Community Profile 2015, Manhattan Community District 12: Washington Heights and Inwood, states that prior to 2014, 20.5% of adults in NYC had no health insurance; however with implementation of the Affordable Care Act, this percentage decreased to 14% citywide in 2014.²³ In the chart below, there are indicators that the health of the Washington Heights community has improved since 2015 profile was created, based on the health indicators presented in my survey.

Health Indicators (Health Concerns)	NYC Health, Community Health Profile 2015 Manhattan Community District 12: Washington Heights and Inwood	Bethel Holy Church, Community Health a Wellness Survey, 2017
Smoking	12%	16%
Diabetes	10%	28%
Overweight	22%	28%

²³ Ibid., 8.

Healthy Living Indicators		
Eating fruits and vegetables	89%	73%
Physical Activity	78%	Overall Physical Fitness 29% Goes to the gym- 70% Walks for exercise-23% Cycles- 28% Sports related activities- 28% Runs/Jog- 23%

As people continue to be more concerned about their health and look for opportunities to acquire information and services that will help them become more knowledgeable about how to better care for themselves and family members, Bethel Holy Church has an opportunity to capitalize on this healthy living trend as a way of meeting the community needs and providing a service that is beneficial to the community. Based on the survey results, this could be achieved by hosting health fairs and other health related programs and workshops as a community outreach initiative of the church.

CHAPTER 3 SOCIAL PERSPECTIVE

Today more than ever, chronic illness is connected with a person's dietary lifestyle. Understanding how we eat and why we eat is an important personal assessment and a prescription for implementing change. Studies have indicated that cultural culinary practices can have an impact on a person's health. It is also important to understanding within the black church, the historical African foodways experience, and its impact on our modern day dietary practices. Empowerment in a Christian framework is teaching people how health and spirituality are connected. The church can have an active role in the process by becoming genuine partners with people in their quest for better health. Church activities can be designed to integrate health and wellness practices in every aspect of church life. Strong physically and healthy church members can become stronger in spirit and more active in church life. The new evangelism will be geared toward the education and practice of total self-care from the pulpit to the pew and thereby making the church relevant to the needs of the people and community in which it serves.

There is a problem regarding the incorporation of wellness activities into the life of the Black church today. Very few pastors and church leaders in the Black church have chosen to integrate wellness into a congregational setting beyond the parish nurse who may be available to take blood pressure after a church service. If the Black church wants to remain sustainable, they must begin focusing their attention on the health and wellness of every church member. It is difficult for the pastor to initiate a wellness program

because the issue of health and wellness is not one of the priorities of many congregations. From my experience as a holistic health practitioner, I have learned that people wholeheartedly embrace the opportunity to learn and participate in health practices when it's offered to them at their churches; especially since many of them were already confronting their own health challenges and were looking for more holistic ways to take better care of themselves. More opportunities are need to integrate wellness into the church setting that will provide church members the comfort and assurance that Jesus is already available to partner with them in their healing. Prophetically spoken in the Psalms by David, and fulfilled in the New Testament speaks of Christ.... "Bless the Lord, O my soul, and all that is within me, bless his holy name. Bless the Lord, O my soul, and do not forget all his benefits, who forgives all your iniquity who heals all your diseases" (Ps. 103-1-3, NRS). We are living in a time when the benefits that Christ has provided for us are still available. He alone has healed us our sins and all our diseases.

Our world is awakening to the importance of sustainable lifestyle choices and preventive health care measures. In the last ten years, organizations have been lobbying Congress to invest in healthy foods.²⁴ School lunches have been changed because of the heightened awareness of the importance of healthy lunches for our children. In September 2011, the U.S. General Assembly devoted its meeting to world obesity and diabetes.²⁵ Major health issues are plaguing our nation and impacting the lives of both the young and old. The increase in child obesity is directly related to poor eating habits and

²⁴ "Who is Lobbying for 'Good Food' in Congress," *Wellness Warrior*, <http://www.wellnesswarrior.org> (accessed April 19, 2016).

²⁵ Eduardo Gomez, "U.N. Unlikely to Sway Poorer Nations on Obesity, Diabetes," *CNN*, September 19, 2011, <http://www.cnn.com/2011/09/19/opinion/gomez-obesity-u-n-/> (accessed April 23, 2016.)

lack of exercise. First Lady Michelle Obama initiated the “Let’s Move” program that addresses the need for wellness and health prevention as a true key to changing the health paradigm in this country. The church has not been immune to these health issues.

“Concern for the health and wellness of Christian pastors, especially in mainline denominations, has been rising for a number of years.”²⁶

Black churches have not played a major role in health prevention. In congregation after congregation, large or small, in the south or in the north, from the east coast to the west, congregants are suffering from many of the leading top diseases that have crippled their ability to live a quality life, which has impacted their financial resources and made them reliant on a medical system that can only help them manage their sickness.

In the African American community, the leading causes of death are high blood pressure, diabetes, heart disease and cancer. *The China Study*, conducted by T. Colin Campbell and Thomas M. Campbell, indicated that these diseases are all preventable and in many cases can be reversed.²⁷ A person does not have to be condemned to the daily diet of injections, prescribed drugs, medical procedures, surgeries or hospital visits. The church can no longer take a back seat to this issue.

A quick observation of the physical appearance of many of the people attending church service on Sunday morning displays their poor health due to obesity that is evident in both the young and old. Unfortunately many of these health issues are not addressed by the church, and it is time for the church to become active in helping people live healthier.

²⁶ Faith and Leadership, “A Holistic Approach to Wellness.”

²⁷ Colin T. Campbell, *The China Study* (Dallas TX: BenBella, 2006).

In many cases, the stereotypical culture of the church, especially their dietary practices play a role in this problem. Besides the varied forms of worship that are held in the church, fellowship and eating is also a central activity of the church. Potluck, church anniversaries, men and women day programs, Christmas pageants, Easter dinners, revival and church picnics, are just a few events that take place in a traditional Black church, where eating is part of the fellowship. Historically food has also played a significant role in bringing African Americans together in a church setting. Craig U-Shaka believes “that the incorporation of food into the religious activities is purposed to satisfy both the body and spirit. In this case the dichotomy of food and soul is clearly evident in the culture of the church that emphasizes religion or religious practices as the nourishment of the soul and food for the nourishment of the body.”²⁸ What is considered nourishment for the body is debatable. The traditional church cuisine has its origin in the African American foodways birthed out of the southern slave experience; a culture that was dependent on limited access to a variety of food choices and therefore dependent on the creativity of the cook, who took scraps and left over fat and as a result created meals that were edible and tasted good as well.²⁹ According to clinical psychologist Dr. U-Shaka:

By the late nineteenth century, African-Americans had clearly established eating habits with certain “signature” foods. For example: corn, rice, greens, sweet potatoes, yams, black-eyed peas, chicken and other fried foods were identified as traditional foods and later called soul food.³⁰

²⁸ Craig U-Shaka, *Shifting Your Paradigm for Optimum Health and Longevity* (Oakland, CA: Gye Nyame Publishing House, 2013), 47.

²⁹ Damien D. McSwine, *Urban Kryptonite: the Formidable Health Decline of African Diaspora Descendants Located in America* (N. p.: CreateSpace Independent Publishing Platform, 2013), 15.

³⁰ U-Shaka, *Shifting Your Paradigm*, 47.

Maintaining that cultural and historical connection, a typical church dinner would consist of some and possibly all of the following food items: ham, turkey, fried chicken, collard greens, macaroni and cheese, sweet potatoes, potato salad, butter biscuits, an assortment of homemade cakes and pies, in addition to the church punch, consisting of a heavily sweetened fruit juice mixed with sherbet and ginger ale. As enjoyable as these foods are to our taste buds, the heart of the matter is that these foods are doing collateral damage to our minds, bodies and spirits. In his book, *Conscious Eating*, Gabriel Cousens states that “dietary patterns affect the state of a person’s mind. Consciously or unconsciously people tend to choose the diet that reinforces and reflects their own mental and spiritual state of awareness.”³¹ If we are to ascribe to this statement with any level of concern, the question would be “What is the mental and spiritual state of awareness that attributes to the dietary food choices of the Black church?

In practice, the spiritual health of the church is more important than the physical and mental health, or it could be that the church places more responsibility for the spiritual health of the congregant. Is it possible that the Black community has come to believe that they can never expect to be as healthy as other Americans? And that they could only be, according to Richard W. Walker Jr., MD, “African American healthy and therefore the dietary culture of the church becomes acceptable.”³² On this note, Craig U-Shaka agrees that “African Americans have a strong resistance to changing our diet even when we know that it is killing us.”³³

³¹ Gabriel Cousens, *Conscious Eating* (Berkeley, CA: North Atlantic Books, 2000), 164.

³² Richard W. Walker, *African American Healthy: What You Need to Know to Protect Your Health* (Garden State Park, NY: Square One Publisher, 2011), 2.

³³ U-Shaka, *Shifting Your Paradigm*, 18.

It is important in this 21st century that the culinary culture of the church is examined in an effort to determine how the health needs of the congregants can be met. This is not an easy feat. Food choices are often the result of family as well as institutional—school, military and hospital—dietary lifestyles. Food recipes and food preparation are often passed down from generation to generation. Families pride themselves on passing down age-old recipes that have been in the family for years. The eating of food is a key component to socialization. It is a widely accepted fact that social eating in the church is widely viewed as the hallmark of the Black church. It does not dismiss the reality that the nutritional value and benefit of eating these foods needs to be modified so this practice will also benefit the body as well.

The benefit of re-examining the cultural culinary lifestyle of the church would definitely give the church the insight to begin making some changes. In addition, greater testimony can be given through prayer with thanksgiving for the wellness of the congregation enabling the church to be more active in their evangelism and community outreach. People would be able to give more to the church because they would not have the financial hindrances or restraints that are associated with medical expenses that eat away at the household's discretionary income. A healthy church can place greater emphasis on building the spiritual well-being of the church with less emphasis on physical distress and illness that is paramount in many church settings where people are in continued need for urgent intercessory prayers for healing.

CHAPTER 4 BIBLICAL AND SPIRITUAL PERSPECTIVES

The Bible has been paramount in identifying biblical foodways practices. It also provides many scriptural references that support the need to practice health and wellness. In addition, healthy dietary practices were identified in the creation model. Healing is a theological theme in the gospel message. It is critical in the time we are living, to present the importance of both physical and spiritual health within and outside the walls of the church in a biblical context. There is also a need for people especially Christians to align their bodies God's plans lives and well as the earth.

It is time for the church to consider integrating a Christian perspective of health and healing into the lifestyle or culture of the church. One way that the black church can begin a wellness initiative is by integrating a Christian perspective of health, healing and wholeness into the teaching of the church. Paul writes,

I appeal to you therefore brothers and sisters, by the mercies of God to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world but be transformed by the renewing of your minds so that you may discern what is the will of God-what is good and acceptable and perfect (Rom. 12:1-2 NRSV).

Being able to accept what is good and perfect for the church as we read the appeal from Paul to present our bodies as a living sacrifice, is not very easy to do, but one that we are required to do as our spiritual worship. This has not been a very easy task, and the church has paid greater attention to the spiritual aspect of worship while negating the appeal to present our bodies as a living sacrifice. This requires us to surrender our bodies

to healthy living, including our dietary practices that would be for the betterment of the mind, body and spirit. Our bodies which are the temple of the Holy Spirit must be cognizant to the provisions that God has given to us to live. This does not only include what we eat, and how we eat, but most importantly it requires us to recognize the source of the provisions and our responsibility to appreciate the provisions as we reverence the creator.

Our spiritual worship requires us to be aligned with our purpose of being caretakers of our earth. To live in harmonic symmetry with all of God's creation and being responsible for making an ecological contribution to help and sustain the earth.

As a result of the Industrial Revolution in America, our 21st century mindset about eating food has shifted our eating patterns to accepting factory produced and processed foods. We shop at supermarkets in the spirit of "efficiency" instead of employing the God given practice of tilling, hoeing, seeding, fertilizing, planting, harvesting and cooking our own food for our daily consumption. Fred Bahnson sees this act "as a contradiction to our professed belief in the Creator and disdain for the work of the Creator's hand."³⁴

One of the reasons why we have the obesity epidemic in our country today is that people are eating foods that are high in calories and with no nutritional value. These foods may curb the need and desire to eat something that will take away hunger, but these foods provide only temporary relief, and do not totally satisfy the body, in fact it leaves people empty and wanting to eat more.

³⁴ Fred Bahnson, *Soil and Sacrament, A Spiritual Memoir of Food and Faith* (New York: Simon and Schuster, 2013), 20.

Fred Bahnson observed, “Everywhere I went, I witnessed how our yearning for our real food is inextricably bound up into our spiritual desire to be fed.”³⁵ Our spiritual desire for spiritual food has a direct correlation to the foods that we eat for our daily sustenance. Our churches, like the supermarkets, have become spiritual malls where people shop for the best product, be it music or preaching that is designed for “efficiency,” something that is temporarily filling or satisfying. Likewise, the fast, processed, frozen and canned foods produced for our convenience does not provide the nutritional nourishment that our bodies need. Rex Russell agrees when he wrote, “In our consumptive and pleasure-seeking culture, we often concoct additives, chemicals and processed foods that take us away from the creator’s excellent design for nutrition.”³⁶ The health benefits of returning to the land and sacrificing our time and energy, gives us a greater spiritual connection to God and God’s sustaining desire for humanity. Bahnson refers to it as “vision.”³⁷ Vision is when people live in reconciled rather than exploitive relationships with creation. The result would have a healthier nutritional benefit for the body and the spirit. Humanity will take on the responsibility of caring for the garden which is our spiritual act of worship.³⁸

Paul in the New Testament book of Romans appeals to our need to be transformed by the renewing of our minds (Rom 12:2, NRS). We must have greater discernment and rid ourselves of what Bahnson calls “ecological amnesia” that has caused us to practice

³⁵ Bahnson, 12.

³⁶ Rex Russell, *What the Bible Says About Healthy Living* (Grand Rapids, MI: Bethany House, 2006), 33.

³⁷ Bahnson, 36.

³⁸ *Ibid.*, 17.

the separation of people from the land.³⁹ God's divine intention from the creation of the earth was for humankind to be caretakers and therefore beneficiaries of the harvest of the land that is good. John Stott agrees when he writes, "God intends our work to be an expression of our worship and our care of the creation to reflect our love for the Creator."⁴⁰ Renewing our minds, requires us to broaden our understanding of what caring for the land means in our relationship with others. Jesus said, "That we should love our neighbor as ourselves" (Matt. 19:19). By making an effort to reverse or stop global warming and the effects of climate change we need to insure that future generations will be able to live on an earth that is not void of its natural resources and conducive to human habitation. To legislate against the use of GMOs (genetically modified organisms) and other chemically induced products in our food sources, we are saying to society and to the world that our loving people require us to renew our respect and begin the re-cultivation of the land, to help people retain their health and vitality and live sustainable lives. Stott calls people with this mindset "radical disciples." It is radical when we embrace the care of creation within the biblical concept of mission as the good and acceptable will of God for humanity.⁴¹

The Black Church for the most part has not incorporated the healthy dietary practices identified in the creation model into the lifestyle of the church or encouraged their congregants to make dietary changes. Our growing disconnection from the land and our lack of understanding of the land's integrity has resulted in the destruction of the

³⁹ Bahnson, 29.

⁴⁰ John Stott, *The Radical Disciple, Some Neglected Aspect of Our Calling* (Downers Grove, IL: InterVarsity Press, 2010), 54.

⁴¹ Stott, 58.

earth. In the next hundred years, the earth may no longer be inhabitable. All the natural resources will dry up and die out. Perhaps the answer or solution the church can take to remedying this growing concern is to begin to turn our sanctuaries into farms, community gardens, designated lands for a park or plant more trees instead of building bigger churches, so that the true love of God for humanity can have a greater manifestation in the food that we harvest to share with people, especially those who do not have access to fresh produce. In addition the church can help create an earthly living environment where people can breathe and enjoy the accoutrements of nature. That is a sermon that can not only be preached, but equally received by those who become direct beneficiaries.⁴²

I don't believe people realize that a healthy dietary practice for humanity was clearly identified in the creation model. The vegetarian dietary lifestyle is the cuisine that will best meet our body's nutritional needs. God said, "See I have given you every plant yielding seed that is upon the face of all the earth, and every tree seed its fruit; and you have them for food" Gen. 1:29 (NRSV). The provision for humankind is also stated in Genesis 2:9: "Out of the ground the Lord God made to grow every tree that is pleasant to the sight and good for food." Both texts indicate that God made the vegetation of the earth for humankind that would not only be good to eat, but also the sight of the food would be desirable and appealing as well. The origin of the Garden of Eden was an environment where both humankind as well as the animals could live harmoniously on the provisions God provided from the earth which was the only acceptable food source of the earth at the time. In addition, the natural food sources could be used to benefit humankind in other ways that would enable a person to remain healthy. David praises

⁴² Bahnson, 7.

God by saying, “You cause the grass to grow for the cattle and plants for people to use, to bring forth food from the earth and wine to gladden the human heart, oil to make the face shine and bread to strengthen the human heart” (Ps. 104:14 NRSV). This was God’s good intention for humankind as well as for every living thing. Who can criticize God’s intentions? Eden was truly a place of peace. It was a place where God could dwell in fellowship with his people. It was utopia; everything was aligned, everything was in order, everything lived and breathed and had its very existence to the glory of God.

Desmond Tutu writes of this Genesis account:

God would have us understand that His dream was of a world in which His creatures human and animal and vegetable would exist in harmony together, treating one another as those who had inalienable rights—the vegetable providing food for the animal creation which in turn, through its life cycle, would help fertile the earth which nurtured the vegetation; and man and woman would tend the soil and the rivers and the atmosphere in a manner that would be consonant with God’s intention.⁴³

In the introduction of his book *Conscious Eating*, Cousens writes that in essence Gen 1-29 is a spiritual nutritional blueprint.⁴⁴ How far we have come as the body of Christ and as the church of Jesus Christ to miss the opportunity to integrate this blueprint in the religious culture of the church as the nutritional blueprint created by God that would surely complement the Christian lifestyle that is prescribed in the Bible. That nutritional blueprint is also followed by the Seventh Day Adventist leader Ellen White who received a revelation from God that is the core value of her movement. She states, “that it is time for all people to return to the original diet prescribed by God in Genesis 1:29.”⁴⁵ This vision is referred to as the “Otsego Vision.” Her ministry was divinely

⁴³ Desmond Tutu, *God’s Dream* (Santa Barbara, CA: Nuclear Age Peace Foundation, 1990).

⁴⁴ Cousens, *Conscious Eating*, i.

⁴⁵ *Ibid.*, 394.

directed to help people understand that a vegetarian diet would help them physically, emotionally, mentally and spiritually for the Second Coming. White also taught that taking care of one's personal health was a Christian duty.⁴⁶

In our attempts to reference God based on his character, the Genesis account clearly demonstrates his attribute as the "Master Gardener."⁴⁷ It was in the Genesis account that God first made himself known to us. The origination of humankind's existence was first created in the soil. There is a universal connectedness with all of life and it originates in the soil of the land. The balance of all life forms is dependent on the soil and on the land.

As children, we have all had a fascination with playing in the mud in the park, backyard or corner lot, this is where the earth and spirit connection takes place. We embrace with a childlike consciousness our connection to the creator in our play.

Spiritual Life and Practice

How will a spiritual perspective of health and wellness encourage the congregation to take on a health and wellness agenda for the entire church that will also have the potential to impact the community as well?

It is important that the church membership recognize a stronger connection between their physical and spiritual life and within the context of the two, a need to develop a theology of eating should be woven within the church's spiritual practice. In this context the idea of health and wellness is integrated and woven into the fiber of church life and becomes a key mission, that is adopted into every component of church

⁴⁶ Ibid., 391.

⁴⁷ Bahnson, 12.

life. As a result, the church is empowered to engage in sustainable eating and lifestyle practices that will enhance the spiritual life of the church as well. The church on many levels have negated the universal health plan created by God by failing to draw attention to the need to be balanced in mind, body and spirit. It is important that people begin the process of being redirected back to caring for their own health, including how to make healthy food choices, taking time to exercise and managing the unhealthy behaviors that are the leading causes of chronic illnesses and death.

I recently became involved with the Ecclesia Ministry of New York, in partnership with the Riverside Church where I am a member. The heart and mission of this ministry is to create a worship experience for people who will not come into a church building to worship. I worship with the branch of Ecclesia in Marcus Garvey Park in Harlem. This outdoor church embodies what I believe to be the heart of God for his people. What better place can we enjoy God's creation that was designed for us than being under his skies, with the gentle blow of wind, and the hints of new life that spring up throughout the seasons; and all of us, every living creature breathing the same air with our footing on the same soil in which we were all created. One Sunday in this park setting, the Spirit impressed upon me the responsibility God has given to us to be better caretakers of the garden and respect the garden as holy ground; this, in essence, is the heart of worship. During this worship experience we engage in prayer and praise, and lastly, join together to break bread, acknowledging that food is precious because its source is from God and God's divine love for us.⁴⁸

⁴⁸ Bahnson, 39.

Food played a major role in the creation and fall of mankind in the Garden of Eden. It was in the garden that the first human transgression took place that involved eating. In the Old Testament creation narrative of the book of Genesis, both Adam and Eve the first humans created by God, made a poor choice of believing the serpent who told them that if they ate or touched the tree in the middle of the garden they would not die. The fruit of the tree appealed to Eve as well as the opportunity to make them both wise. Eve took the fruit and ate it, and then gave some to her husband who also ate the fruit. This action was contrary to God's command not to eat the fruit from the tree (Gen 3:1-7 NRS). This one act of transgression, this sinful act of disobedience to God, has exiled us from the garden as well as caused the disharmony that we live in today; disconnected from our role as caretakers of the earth. This disharmony not only disrupted the paradisiacal condition where both humankind and animals lived subserviently to God, but God's pronouncement upon mankind was that the land would not easily yield to the needs of humankind, and humankind will have to labor for the harvest. The result has been costly, the joy of living in a beautifully made and designed creation has been tarnished, and we now journey through life, never to taste the true goodness of the Lord in the land of the living. In America, this state of affairs did not just happen. It has been planned and is well-funded by industrial companies that use the land as chemical dumps. The political priorities of the government has turned a blind eye to the poisoning of our water supplies, and the removal of natural resources in favor of building mammoth structures, and concrete cities. Economic status determines who will gain access to fresh fruits and vegetables; poor people in the city are starving for good food that is not available at the local bodega which for some people is the major source of their food

supply. The recourse of our removal from Eden has pushed humankind into exile.

However, even in exile, there is redemption for the healing of the nations. The last book in the New Testament and prophetic book of Revelation, gives us a vision of life in the New Jerusalem. “On either side of the river is the tree of life with its twelve kinds of fruit, producing its fruit each month; and the leaves of the tree are for the healing of the nations” (Rev. 22:2 NRSV).

Theologically, God alone is the source of our healing. One of the healing provisions is provided in the food that we eat. The divine nutrients that are cultivated in the soil and harvested in the vegetation can restore wellness to those who become reliant on the healing properties of God and not humankind’s creation.

The dietary practice of the prophet Daniel that is provided in the historical narrative has gained in popularity in the Christian community over the past couple of years. Primarily it has been used as a faith-based diet for fasting. Oftentimes you will hear the name Daniel Fast, or Daniel Diet. The core scriptures for this diet are found in the book of Daniel 1:1-17. In summary, Daniel along with three of his friends, were taken from Jerusalem along with others into captivity during the reign of King Nebuchadnezzar of Babylon. Selected to serve in the king’s court, they are assigned the food of the court and provided with a ration of food and wine. Daniel not wanting to defile himself, petitions the palace master to allow him to eat vegetables and water. The palace master is concerned that this diet would prove detrimental to Daniel’s health and would reveal the palace master’s disobedience to the king’s orders and thereby cost him his life. Daniel persuades the palace master to allow him to change his diet for ten days and at the end of the ten days the palace master could compare their appearance to the other young men in

the court. The scripture states in verse 15 that “at the end of the ten days it was observed that they appeared better than all the young men who had been eating the royal rations” (Dan 1:1-16 NRSV).

The dietary lifestyle that Daniel practiced was common to the Israelites who after settling the land of Canaan became farmers and grew cereal grains, animal protein, vegetables, fruits and nuts, savory spices and herbs.⁴⁹ The Daniel diet is an excellent example of healthy eating. Daniel’s reluctance or refusal to eat the king’s food had nothing to do with dietary lifestyle, but resulted from being obedient to God and not wanting to defile, or as noted in *Strong’s Exhaustive Concordance of Bible*, not wanting to desecrate, pollute or stain his temple in order to please a practicing pagan king.⁵⁰ The Israelites considered food from Nebuchadnezzar’s table to be contaminated because the first portion of it was offered to idols. Likewise a portion of the wine was poured out on a pagan altar. Ceremonially unclean animals were used and were neither slaughtered nor prepared according to the regulations of Jewish law.⁵¹ Reference to this law is found in the book of Leviticus, Chapter 11:47. This is the law pertaining to land animals and bird and every living creature that moves through the water and every creature that swarms upon the earth to make a distinction between the unclean and the clean and between the living creature that may be eaten and the living creature that may not be eaten.⁵²

⁴⁹ Ronald F. Youngblood, ed., *Nelson’s New Illustrated Dictionary* (Nashville: Thomas Nelson, 1995), s. v. “food.”

⁵⁰ James Strong, ed., *The New Strong’s Exhaustive Concordance of Bible* (Nashville: Thomas Nelson, 1995), s. v. “defilement.”

⁵¹ *Nelson’s New Illustrated Bible*, s. v. “food.”

⁵² Ibid.

The benefits, however, are recorded in verse 15 of Chapter 1 when at the end of the ten days it was observed that they appeared better and fatter than all the young men who had been eating the royal rations. Clearly Daniel desired to remain truthful and unblemished before God and thereby chose not to eat the pagans' desecrated food offered by the king. It is important when dietary decisions are made that a person determines the true purpose for the dietary change. In order for a dietary change to become a permanent aspect of a person's life an effort must be made to maintain the change. Deep religious conviction and connection can be a motivating factor to help sustain the lifestyle change. In the case of Daniel, his spiritual consciousness far exceeded his obedience to the king. However, according to Cousens, "Christians often shortchange the possibility of healthy living, by undergoing a temporary diet change that does not in essence, consciously or unconsciously reinforce and reflect their own mental and spiritual state of awareness," but is usually as a result of a church practice.⁵³ Fortunately because of the time limit of the fast, many people do experience a measure of healing, whether it is a loss of weight, or renewed energy; but these changes alone are not often motivating factors to continue practicing a healthier dietary lifestyle. The foods associated with Daniel's dietary lifestyle have been shown to protect humans from vascular disease, bacterial infections, viral infections and some cancers.⁵⁴ I wholeheartedly support the good intentions of churches who subscribe to the Daniel's diet as a means of fasting, because on many levels, it provides the body a rest for the inordinate amount of unhealthy foods that is normally eaten. The problem is when the church fails to discern the nature of a fast, which is

⁵³ Cousens, 164.

⁵⁴ Russell, *What the Bible Says*, 178.

classically defined as complete abstinence from food and water and substitutes it with a diet, even though healthy, will only be exercised for only a short period of time. To fast means to abstain from that which is toxic to the body, mind and spirit. Fasting itself is not changing one dietary lifestyle; it means to abstain from that which is toxic to the body, mind and spirit and is the elixir of spiritual nutrition.⁵⁵ Daniel's diet was quite the contrary. In the article "Religion and Dietary Practices," it states that the restriction of, or abstention from, certain foods may have a direct impact on the health of those engaged in such practices. Some effects have been found to be positive, as in the case of vegetarian diets, which are eaten by many Seventh-day Adventists, Hindus, Buddhists and Rastafarians. Research results have documented a 50 percent reduction in heart disease and longer life expectancy in people who eat a well-planned vegetarian diet.⁵⁶ On this note, Queen Afua believes that church leadership, or religious leaders have a responsibility to detox their flock and teach their followers that their bodies are sacred temples, that should not be contaminated by eating dairy foods, fast foods that will ultimately breed premature death.⁵⁷

The Apostle Paul in the New Testament book of First Corinthians 6:19, questions whether Christians know that the body is the temple of the Holy Spirit. The New Testament uses two words for temple. One of these words refers to the collection of buildings that made up the Temple of Jerusalem while the other refers to the sanctuary of the Temple. The Greek word of temple (*naos*) means the central sanctuary of the temple

⁵⁵ Cousens, 180.

⁵⁶ Ruth A. Waibel, "Religion and Dietary Practices," <http://www.faqs.org/nutrition/Pre-Sma/Religion-and-Dietary-Practices.html> (accessed April 23, 2016).

⁵⁷ Queen Afua, *The City of Wellness, Restoring Your Health through the Seven Kitchens of Consciousness* (Baltimore: Afrikan World Books, 2008), 343.

from a shrine. The word temple (*hieron*) also means a sacred place, i.e. the entire precinct of the temple at Jerusalem or elsewhere.⁵⁸ In both regards, the individual Christian's body is the "temple of the Holy Spirit" and corporately the church is "the temple (place) of God where the Spirit of God dwells." Paul uses the metaphor of the temple to express the unity of the people of God, as God's temple; but also notes our individual responsibility to be temple dwellers and temple keepers — living a temple lifestyle. What better way to honor God. The spiritual manifestation of God in us is housed in our physical bodies; it is the covering, as well as the part of us that is visible to the naked eye. How we treat our bodies is apparent because an unkempt body will show signs of aging, will often be sick, and demonstrate mental stress and other illnesses. When the body is well-maintained, the focus can then be on the spirit person; cultivating and strengthening and enjoying the glorious relationship that God has allowed us to have with free access through the Holy Spirit that dwells in us. When the body is diseased, or distressed, the focus is then placed on the healing of the outer covering and as a result, God cannot get the glory, because the glory of God becomes secondary to the sickness. This is not always the case. In the Old Testament, Job "glorified God in his sickness" (Job 19:25 NRSV).

Owning and maintaining a car is a perfect example. From experience and observation, people will take great effort to maintain their car. They will wash it periodically, detail it on occasion and embellish it with other accessories that will give the car a unique style. However, if a car is not maintained under the hood, if attention is not paid to the engine, or the battery, or the inner workings of the car, that car is not going to run. It will not work at its maximum potential and eventually may stop working

⁵⁸ *Nelson's New Illustrated Bible*, s. v. "temple."

at all. In addition, a smart owner knows that they cannot fuel their car with any type of gas if they expect their car to run smoothly. The owner's manual for the car will usually recommend a particular quality of gas and the needed time for an oil change. Those gold plated rims on the tires, personalized license plates and tinted windows are not the embellishments that will make the car run. Temple living requires us to acknowledge that there is a creator who took great care to design the food we eat that will nourish our mind, body and spirit. We, as people of God, must be continually reminded that our physical bodies are the place where the spirit dwells and that we have a sacred obligation to respect and treat our bodies with the utmost care, because our bodies are the temple of the living God. Craig U-Shaka notes that the food we eat determines our physical well-being; but it can also promote or hinder our inner spiritual development.⁵⁹ As temple dwellers there are other spiritual disciplines that we need to consider when building and cultivating our spiritual development. In her book *Spiritual Discipline Handbook*, Adele Ahlberg Calhoun notes that the basic rhythm of disciplines that we should consider practicing was demonstrated by the first believers in Acts 2:42: "They devoted themselves to the apostles' teaching, and to the fellowship, to the breaking of bread and to prayer."⁶⁰ The experience and exercise of eating in the life of the early disciples in the Book of Acts, was a spiritual discipline. When eating becomes a spiritual exercise, it isn't simply that people will have occasion to become more attentive to each other and the world; Wirzba believes that careful attention promotes thoughtful eating that will lead

⁵⁹ U-Shaka, *Shifting Your Paradigm*, 190.

⁶⁰ Adele Ahlberg Calhoun, *Spiritual Disciplines Handbook* (Downer Grove, IL: InterVarsity Press, 2005).

eaters into an understanding of food as ultimately rooted in the grace of God.⁶¹ That is what made the disciples and their lifestyle different, noticeable and desirable to others.

When true intentionality is brought to the shared table, the intention is to “taste and see that the Lord is good” (Ps.34:8); it brings a heightened sense of appreciation for the provisions that God gives to us. Eating is not just for the nourishment of the body, but an opportunity to draw closer to the creator of heaven and earth; to partake of the soil, to partake of the richness of creation, and then to enjoy the harvest. I started a vegetable garden a few years ago. I wanted an organic garden that would feed my family healthy vegetables. For me the process of preparing the soil, feeling the richness of the soil through my fingers was an electrifying moment because out of that soil when impregnated by the seed would produce fruit or vegetables; new life would emerge. Beyond the occasional weeding and daily watering, there was nothing for me to do but to marvel at the mystery of creation that was happening right in my backyard with the deep realization that it is God and only God that has allowed this miracle. In the same vein, after the last fall frost and the garden becomes still and appears dead, what we see isn’t the absolute reality. The earth is in fact, in Sabbath; it had accomplished its evolution of seed time and harvest time. The time of renewal will come again in the spring when the roots of the plants awaken to the warmth of the cocooning soil. Theologically this is the glory of resurrection...new life and it is happening all around us, all the time, when we stop and take notice.

In our time hurried society, we are failing to honor the grace of God in the act of our daily eating. Our relationship with God in our eating is a testament of his love and

⁶¹ Norman Wirzba, *Food and Faith: A Theology of Eating* (Cambridge: Cambridge University Press, 2011), 17-18.

concern for us, and the daily provisions that he provides in order that we may live healthy lives. The eating of food becomes a sacramental experience when we acknowledge that the nourishment in our food that we eat provides life-giving quality and sustenance to our every being and to say grace is to understand eating as a sacramental act.⁶² In this act we deeply honor and acknowledge what the creator has done for us.

In my own household when we are gathered around the table usually during the holidays, and we hold hands as we say grace, we in turn experience another level of God's grace in our lives, individually and collectively. It is in the process of saying grace that we invite God to join us at the table, acknowledging the creator's presence and the provisions. In that moment we turn our attention and hearts to God and acknowledge and appreciate what the creator has given us as both a gift and a blessing.⁶³ In doing so, we honor the spirit as we nourish the body, the temple of the Holy Spirit that is within us. Food is a gift from God given to all creatures for the purpose of life's nurture, sharing and celebration. When it is done in the name of God, eating is the earthly realization of God's eternal communion-building love.⁶⁴

The New Testament provides numerous examples of Jesus during his earthly ministry eating with the tax collectors, sinners, publicans as well as his disciples. There is a certain intimacy that a person experiences when they break bread with another person. Eating can often break down barriers; it temporarily removes our individualism and allows us to recognize that our basic needs are the same. A good meal is often good because of the company that we enjoy the meal with. Theologically, food makes possible

⁶² Wirzba, *Food and Faith*, 201-204.

⁶³ Ibid, 192.

⁶⁴ Ibid, xiv.

the discovery that eating is among the most intimate and pleasing ways possible for us to enter into the membership of creation and where we can find God who daily blesses and feeds life.⁶⁵ Every fourth Sunday, I join with my brothers and sisters in an outside worship service in Marcus Garvey Park, at the end of the service, all the people gathered, the homeless, and the hungry who don't come for the service but join in to eat the meal that is provided by my church. In the transient community, I have learned that one way you gain trust with both the men and women is your willingness to shake their hands and eat with them. It is too easy to give them a voucher to a fast food chain, or even a bag lunch; but the true fellowship happens when we sit down with them, and together eat the food that was prepared. When we are enjoying a good meal, the need to hurry becomes secondary. We savor the moment as we savor the fellowship that comes from our relationship with God — food becomes the connecting force. The greatest way that we can often represent God is providing and giving to others a provision that we all need; this is in essence the heart of God for his people. To receive food as a gift and as a declaration of God's love and joy is to receive food in a theological manner.⁶⁶

Another perceived problem with the Black church is that even though we believe in a creator who is able to heal, we put a limit on what type of healing or on what level God is willing to heal. My declaration of faith is this: anyone who is overweight, on any type of medication, for any reason, who is depressed, lacks energy, is experiencing a disease in the body can be made whole. Yes, I do believe that prayer changes things and I believe that prayer should be at the core of everyone's healings; but eventually, when a

⁶⁵ Ibid., 4.

⁶⁶ Ibid., 11.

person gets off their knees, or out of their beds and opens their eyes, the next step in to step out on FAITH. Many of the illnesses that impact the lives of people in the church are directly influenced by diet. Cousens writes “there is no such thing as incurable diseases, only incurable patients.”⁶⁷ This famous adage is based on the fact that many people are simply unwilling to make needed dietary lifestyle changes, even when their life depends on it. The church has filtered out what should be a church-centered responsibility and what should be an individual responsibility. However, if we the church are in acceptance of the Great Commission, and represent the hands and feet of Jesus as the body of Christ, having healthy bodies will make the ministry so much easier; individually and collectively. By the spirit’s leading, we are empowered to go into the world and make disciples, however, if subtle channels of the body are blocked due to undisciplined habits of eating and an immoderate lifestyle, the spiritualizing energy is not able to act with its full force.⁶⁸ This is the key connection between nutrition and spiritual life. And this is the connection that the church has difficulty acknowledging and setting up a course of action to address. It takes faith to make a decision to change ones dietary lifestyle, to become the best that God wants a person to be. A healthy diet is most appropriately developed not as a mechanical process separate from our life but in a full spiritual context of right livelihood, good company, loving our neighbors as our true selves, meditation, prayer and stringing each thought word and action in love.⁶⁹ If this is true, our churches can become healing centers, where in good company, and through our worship and words of faith, we can begin addressing these problems and collectively do it in love. Proverbs 4:20-22 says

⁶⁷ Cousens, 6.

⁶⁸ Ibid., 170.

⁶⁹ Ibid., 452.

“My child, be attentive to my words; incline your ear to my saying. Do not let them escape from your sight; keep them within your heart. For they are life to those who find them, and healing to all their flesh.” The Bible is forth telling in promising us health according to God’s design. God’s reputation is dependent on His promises to us for health. Jesus asks in Matthew 7:9, “Is there anyone among you who, if your child asks for bread, will give a stone? Or if the child asks for fish, you will give him a snake?” This is not always easy to accept; however, unapologetically this is what we do in the church with our meal choices. After delivering more than 400 eulogies for his parishioners, most who had died from heart disease, diabetes, obesity or stroke and sitting down after the funeral to a meal of fried chicken, mac’n’ cheese and collard green boiled in fat back, a pastor had a revelation on how the choice of foods and how it was prepared was killing his people.⁷⁰ In Rex Russell’s book, *What The Bible Says about Healthy Living*, the number one principle for healthy living is to eat only substances God created for food.⁷¹ It all boils down to will power. As people of God, we don’t have to be reliant on our will because God’s will for us is to be healthy, whole and healed. It is a faith walk. What has already manifested in heaven is available to us on earth. The Lord’s Prayer, the prayer that Jesus taught his disciples, made clear the earthly and heavenly reality. Let your will be done on earth as it is in heaven. I believe that there are no sick people in heaven.

In 2011, I received my certification as a holistic health coach and became a member of the American Association of Drugless Practitioners. As I received greater insight and knowledge in this field of study, my intentions became the focus of a new

⁷⁰ Jeffrey S. Levin, “Roles for the Black Pastor in Preventive Medicine,” *Pastoral Psychology* 35, no.2 (Winter 1986): 96.

⁷¹ Russell, 130.

ministry that will help people reach their goals of living a physically healthy and spiritually balanced life. This focus for ministry is supported by the policy statement of the American Baptist Policy on Health, Healing and Wholeness that states “There is a great need for setting forth the Christian perspective of health, healing and wholeness.”⁷² My ministry goal is to present the importance of both physical and spiritual health within and outside the walls of the church in a Christian context. In a world that is stress ridden and in an accelerated state of moral decay, my goal for ministry is to present using scripture, a Christian perspective for healthy living. I want people to align their bodies with God’s plan for their lives. That alignment includes the spirit, soul and body as stated in 1 Thessalonians 5:23-24, “May God himself, the God of peace, sanctify you through and through. May your whole spirit, soul and body be kept blameless at the coming of our Lord Jesus Christ.” The call to evangelism that is needed today is a call to relevancy; health and wellness is very relevant to a country where the rate of health care needs is spiraling. My ministry goal is to help churches practice self-care, inclusive of the active presence of God, in Christ Jesus as the ultimate savior and healer.

As a practitioner my ministry calling is in direct response to Romans 10:14-15, which reads,

How can they call on the one they have not believed in? And how can they believe in the one of whom they have not heard? And how can they hear without someone preaching to them? And how can they preach unless they are sent?

Paul, by means of a series of rhetorical questions, states the conditions necessary to call on Christ and be saved. These qualifiers are also needed to share with people who need to be saved from their unhealthy lifestyles. The role of the health practitioner is not

⁷² “American Baptist Policy on Health, Healing and Wholeness.”

to treat the sick; my mission is to educate the people on how to stay well.⁷³ Staying well is a challenge even for the most health-conscious person. Most people get confused by the conflicting information that circulates in the media. It is difficult to even get reliable information from government agencies, or the healthcare system that promotes sick care instead of health care. It is time to shift our thinking from the use of pharmaceuticals to a prevention mindset. Most often, people tend to rely on celebrity health coaches — Dr. Oz is a prime example. People will watch his show and take whatever he is discussing, or offering as the product of the day, as gospel. For the most part, the show offers excellent information and many people watch the show hoping to glean information that might be helpful to their health challenge; however, the needs of an individual must be explored in order for the proper recommendation to be made to help a person with a health challenge. This is something Dr. Oz cannot do. Again, with so much information out there it is hard to believe that people are not aware of GMOs (genetically modified organism), and the barbaric treatment of animals for scientific research and testing, as well as the illegal and unsafe food preparation practices. In this day and time, it is so important to have someone who is available, and can integrate a person's health needs with biblical insight. An excellent place for this type of interaction would be the church. In a church setting, members can be trained to serve as coaches with the ability to interact with the members who are interested in changing their lifestyle. These member-coaches would become the church's cheering section, and the key leaders to promote good health within the church. A goal for the church would be to integrate a good health initiative in every aspect and activity of church life. For example, starting a breakfast club for the Sunday School

⁷³ B. K. Moreno and Asha Efuru, *The Disappearing Need for Doctors, How to Practice Holistic Health Counseling Legally* (Scotts Valley, CA: Keith Moreno, 2011), 2.

program would be a great way to guarantee that children who do not eat before coming to church will receive a nourishing meal. It is not unusual for a child to arrive at church eating a cold hard bagel and a glass of ice tea, or a child who might have had cereal with no milk for breakfast. Providing a nourishing breakfast, would definitely cause an increase in the church attendance as well as meet the basic needs of every child. The challenge for many people, including church members in making the necessary lifestyle change is having support on their journey to make an alternative dietary lifestyle change that can improve their quality of life. We have a chronic unhealthy profile in the Black community that is also prevalent in the Black church. As stated earlier, “diabetes, ulcers, cancers, heart disease and the resulting complications are crippling and killing the African American community. Too many people lack practical knowledge about how to correct many of these conditions and or lack the motivation to transform their lives.”⁷⁴ Changing and acquiring a new dietary lifestyle is a faith walk that must be incorporated into every aspect of the church, if true change is going to take place. Today, more than ever, there is a need to hear from Christian Health Practitioners who can integrate the need for quality healthcare with biblical principles. The most overlooked but preventive intervention is the promotion of healthcare. The promotion of healthcare in the 21st century is an important initiative for those pastor/practitioners who truly want to improve the mind, body and spirit of their congregation. By virtue of their apostolic authority and their central place in the culture, Black pastors are ideal people to convey health-related information and to effect health-related behavioral change.⁷⁵ The pastor/practitioner has

⁷⁴ U-Shaka, 57.

⁷⁵ Jeffrey S. Levin, “Roles for the Black Pastor in Preventive Medicine,” *Pastoral Psychology* 35, no. 2 (Winter 1986): 96.

the responsibility of teaching people how to improve and build their health. As it is written, “How beautiful are the feet of those who bring good news!” This scripture from Isaiah 52:7 refers to those who bring the exiles the good news of their imminent release from captivity in Babylon. This text can be applied to gospel preachers/practitioners who can be “change agents” that bring good news of release from the captivity to sin (poor health) as well as encourage their congregations to get involved in promoting and insuring their own health as well as the well-being of others.⁷⁶ Good health is good evangelism and good news travels fast. A church where the health of the membership is improving, where people are losing weight or their health condition has reversed, is a church people are going to want to attend; a church in alignment with the gospel message and the healing power of Jesus. In the gospel alone, there are approximately 30-40 individual healing events. Nearly one-fifth of the Gospel accounts are devoted to Jesus’ healing ministry. Out of 3,779 verses in the four Gospels, 727 relate specifically to the healing of physical and mental illness and the resurrection of the death.⁷⁷

The church on many levels has negated the universal health plan created by God by failing to draw attention to the need to be balanced in mind, body and spirit. Good health practices in the church must also include the full participation of church leadership. Creating a model for self-care for clergy, congregations and community (CCC model) can serve as a support to the country’s new health reform measures than insure timely diagnoses and treatments to people who are covered. As a ministry focus, I believe it is important to introduce or redirect people back to caring for their own health by

⁷⁶ Ibid., 99.

⁷⁷ Strong in Faith, “31 Individual Healings of Jesus Christ,” <http://stronginfaith.org/article.php?page=111> (accessed April 26, 2016).

loving and respecting themselves and paying attention to their spirit, minds and body; including how to make healthy food choices, taking time to exercise and managing the unhealthy behaviors that are the leading causes of chronic illnesses and death. In the 1999 film *The Matrix*, the main character Neo is offered the choice between a red pill and a blue pill. The blue pill would allow him to remain in the fabricated reality of the Matrix, therefore living the “ignorance of illusion”; while the red pill would lead to his escape from the Matrix and into the real world, therefore living the “truth of reality” even though it is a harsher and more difficult life. We live in a matrix; it is media driven and a propaganda tool that has seduced the reader, watcher or listener in believing what is promoted or disseminated by the government, social agencies, food industry and health care industry is for the benefit of the American public. The matrix is designed to keep people in a passive state of existence by keeping the person compliant about certain aspects or conditions of their lives, which is apparent when it comes to our dietary lifestyle. The Bible in Deuteronomy 31:19 also offers us a choice, on how we can live out the Christian journey. “I call heaven and earth to witness against you today that I have set before your life and death, blessings and curses. Choose life so that you and your descendants may live.”

Empowerment in a Christian framework, is teaching people how health and spirituality are connected. Christian leadership can have an active role in this process by becoming genuine partners with people in their quest for better health. Church activities can be designed to integrate health and wellness practices in every aspect of church life. I truly believe that strong physical and healthy church members can become stronger in spirit and more active in church life. The new evangelism will be geared toward the

education and practice of total self-care from the pulpit to the pew thereby making the church relevant to the needs of the people and community in which they serve. Many of us have lost sight of the role of the church in healing. Our faith should lead us to a different understanding of holistic health and well-being. According to Carter-Edwards, “We need to change our perspective, the faith place and church is a great place for health engagement.”⁷⁸ A transformed church is a church that takes the initiative to build a sustainable community to promote good health. By doing this, the congregation develops skills that enable it to influence their own future as well as in the community that they serve.

⁷⁸ Lori Carter-Edwards and Danny F. Ellis, “Establishing Healthy Lifestyles through Academic and Church Research Partnerships: A Community Engaged Approach” (paper presented at the Hampton University 100th Ministry Conference, June 3, 2014), http://minoritymenshealthinitiative.hamptonu.edu/media/docs/20140708_151202_6444-healthy lifestyles_communityengagement_ellis_carter-edwards_humc_2014-06-03_submitted.pdf, (accessed August 25, 2017).

CHAPTER 5

IMPLEMENTING THE PLAN

Implementing this plan required a health coach who was an outsider to develop a plan of acceptance for what was proposed. My only interaction with the church was through my relationship with the pastor who was the principal of my school. On occasion I served as his health coach. The first meeting with the pastor took place on October 29, 2015. As the springboard for the conversation and fact-finding that was needed to begin, a series of questions were created by me as health coach and asked in order to gain insight on the health of the congregation.

1. What holistic wellness practices need to be adopted by the church that will improve the overall health and well-being of the membership?
2. What are the three top major health challenges the congregation is experiencing? In the last five years, ten years, fifteen years?
3. What are the major factors that have contributed to these health challenges?
4. How has the church/church leadership addressed these health challenges, if at all? Why or why not?
5. Do you think that the health and wellness of your congregation should take priority in your church?
6. Overall would you consider your church a healthy church? Why or why not?

7. Has the church had a health ministry? When and what service did the ministry provide? If you had one, when did it start? Would this be a ministry you would like to have in your church?
8. Do you envision incorporating this “wellness” initiative into the evangelism and outreach ministry of the church? How and why?
9. Does the church have a healing ministry and if so, how does this ministry operate?
10. Does the church partner with health organizations in the community to address the health needs of the members and community-at-large? What are the names of those health organizations and what services do they offer?

The next step was assessing the health and wellness of the congregation collectively and personally. On November 22, 2015, the site team and I attended the worship service and then met with fifteen designated people selected by the pastor from the church membership — representing a cross section of the church — including males, females, single, married, the elderly, teenagers and young adults. Several ministry leaders representing the deacon and deaconess ministries attended as well. The goal for this meeting was to introduce the doctoral ministry project and have the members in attendance complete the first in a series of assessments that would be required throughout the project. In the form of a survey (see Appendix B), this assessment was key in determining what sustainable health and wellness topics and practices needed to be presented in the workshops at Bethel Holy Church. The pastor selected four men and 10 women from the congregation from the ages of 15-75. The meeting took place after a very lengthy worship experience, the site team members and I were there to give our

support and to also use the opportunity to become familiar with the setting of the doctoral ministry project; lunch was not provided so the presentation was kept brief and included an opportunity for the participants to fill out the pre-assessment survey and to answer any questions that they had. It was during this exploratory meeting that we learned of the health challenges many of the congregants were facing. The pre-assessment survey results would also provide the necessary information to develop a framework for the topics that should be addressed in the eight PowerPoint workshops presentations.

The pre-assessment survey had several parts. The three parts used to formulate the proper approach to the project were: first, questions regarding their personal health and well-being; second, the church's health and well-being; and the third part consisting of six questions that pertained to the community and required an open-ended response that was not answered by all of the participants.

The pre-assessment survey was taken by ten females and four males from the ages 15-75. The pre-assessment indicated that nine people viewed their health as good and five as fair. The number one health challenge noted by four women in the group was high blood pressure. The men did not report this disease as a health challenge. The second leading health challenge in both groups and indicated by four people was obesity. Health challenges noted by both male and female participants were: high blood pressure, sinus allergy, migraines, back problems, herniated disc, type 2 diabetes, congestive heart failure, rheumatic heart problems and high cholesterol.

In the personal section of the survey, the participants were asked the following ten questions that required them to answer either yes or no:

1. Would knowing the connection between good health and the Bible motivate you to improve your health?

2. Are you interested in improving your eating habits?
3. Are you interested in understanding your body better?
4. Do you want to learn strategies for better health care?
5. Do you want to learn how to prepare healthier meals for you and your loved ones?
6. Would you be interested in learning how to set and accomplish health and wellness goals?
7. Would you like to understand how to reduce cravings?
8. Do you want to lose weight?
9. Do you want to increase your energy level?
10. Do you want to feel better about our body?

The answers indicated that there were only two questions that weren't unanimous.

Those questions were: Would you like to understand how to reduce cravings? Two people responded no to that question. Do you want to lose weight? Three people responded no to that question.

The survey section on the church required participants to answer either yes or no to each question. The tally is as follows:

1. Do you consider your church a healthy church? 3(yes) 11(no)
2. Do you believe that the church occupies a central place in the lives of its members and should emphasize wholeness-physical, relational and spiritual well-being? 13(yes) 1(no)
3. Do you believe that the church has a responsibility to eliminate the health disparities that exist in your congregation? 10(yes) 4(no)
4. Do you believe that your church should offer the Members an opportunity to improve their health? 14(yes) 0(no)
5. Does your church have a health ministry? 0(yes) 14(no)
6. Does your pastor have an interest in nutrition? physical activity and or health promotion? 7(yes) 3 (no) 2(no answer)
7. Do you think the church's leadership will be supportive to a health program in the church? 14 (yes) 0(no)
8. Does your church have programs and or activities where healthy eating and increased physical activity can be introduced? 4(yes) 8(no) 2(no answer)
9. Would you consider creating a prayer ministry that can pray the health program forward? 14(yes) 0(no)
10. Does your church have programs or activities where healthy eating and increased physical activity can be introduced? 5(yes) 9(no)

11. Do you believe that the mission of motivating the congregation to change their lifestyle is an important mission and worth the time and effort it will take?
12(yes) 0(no) 2(no answer)

Based on the tabulated result of the church section (see Appendix D), the majority of the participants believe that the church is not a healthy church and that a health initiative would improve the health of their members. That response coincides with question number two that asks: “Do you believe that the church occupies a central place in the lives of its members, and should emphasize-physical, relational and spiritual well-being?” Bethel Holy Church is involved with many church-related activities throughout the week. Many of the members are working and also parenting. Within the course of the week various activities are taking place at the church during the evening hours. By incorporating a health and wellness initiative into the various activities in the church, it could ensure some alternative that will benefit health to all. In this pre-assessment survey, the participants viewed their pastor as being interested in the promotion of good health as well as the leadership in the church. As a result (question 11) the participants felt it would be beneficial to make the mission of motivating the congregation to change their lifestyle, and that this mission would be worthwhile.

In the pre-assessment survey, several health challenges were identified by the participants providing insight on the health and wellness workshops that would give the members to make healthy lifestyle choices. The personal section of the pre-assessment also indicated that the members were interested in improving their overall health, and wanted opportunities to learn how to understand their bodies better, and to set wellness goals. This first meeting was key for me to share my passion on congregational health and wellness, make a good impression and build rapport. It was critically important that

they felt the enthusiasm to work with the church membership and be encouraged by the possibility of making a change in their own lives.

As an outsider, it was important that the membership recognized my commitment to the church before the actual project began in January, 2017 as I did not have any ties to the church, the denomination or the community, except for was raised in the Harlem community as a child. It was on the word of the pastor that gave creditability to the ministry project that I wanted to do at the church. To begin building trust, a commitment was made to attend the Sunday morning worship service every 2nd Sunday of the month. Attending church service allowed for active fellowship with the membership. It also provided insight to the events and activities, baptisms, meetings, conventions, and other church related functions of importance to the life of the church. The weekly bulletin and posted announcements were also an indicator of the level of support that was being given to the project. This was an indication of how the pastor was keeping the congregation informed about the project. In addition, exercising the ‘ministry of presence’ was crucial if the project was going to be successful. In his book, *A Mile in My Shoes*, Trevor Hudson, describes what it means to be truly present. “Being present involves letting go of our constant preoccupations, immersing ourselves in the here and now, and giving ourselves wholeheartedly to whatever is at hand. It’s about becoming more aware, alert and awake to the fullness of the immediate moment.”⁷⁹

The people of the church had to become comfortable and genuinely invite me into fellowship with them. To encourage this invitation, the pastor acknowledged my presence during the worship service from the pulpit. Pastoral acceptance from the pulpit was a

⁷⁹ Trevor Hudson, *A Mile in My Shoes: Cultivating Compassion* (Nashville: Upper Room Books, 2005), 30-31.

positive gesture and reinforced his acceptance and cooperation in the project. Without the pastor's cooperation and support, the project had no chance of succeeding.⁸⁰ Initially there was very little interaction with the membership before or after service. Ultimately, the membership became engaged and appreciated my presence at the service. I was adamant in not treating the project as a project, but in defining it as a doctoral ministry because the heart of this project was the people. In designing and implementing the project the tone that I wanted to resonate with the membership was one of love and caring: that my presence and work in the church would convey to the people that I love them as God loves them, and that in order to be truly healthy, whole and healed, they had to love themselves by practicing self-care.

It was agreed that the starting point for the project would begin in the new year. The new year is a time of self-reflection and resolution. The new year has always indicated for most people, a new beginning, a fresh start, and is also a time when people begin making changes in their lives by making an effort to go to the gym and lose weight, as a New Year's resolution. To this end, the name for the project "Faithfully Fit Challenge 2017" was selected for this project. The scriptural support for this project was 2 Timothy 4:7-8 (NIV). "I have fought the good fight, I have finished the race, I have kept the faith." This text was used for the project because it is based on the premise of running a race. In order to run a race, a person must spend time in preparation and in training. The beginning of the race in the Faithfully Fit Challenge 2017 is the start of, or the continuation of a race to wellness and health. The race itself ends at death, but the challenge is to maintain endurance and commitment over the long haul and that winning

⁸⁰ Church Leadership Center, "5 Things to Get Done," <http://churchleadershipcenter.org>, 5-things-leaders-do-to-get-things done (accessed July 10, 2017).

the race becomes the goal that the person sets for themselves and accomplishes throughout. For the Faithfully Fit Challenge, the objective is to begin at the starting line in 2017. In a Christian context, a person cannot do these things alone; it requires faith in God, as the sustainer and trainer. The Faithfully Fit Challenge 2017 required the members to set practical goals for achieving better health and then begin the process of successfully achieving them because they kept the faith — faith in themselves and faith in God to help them achieve their goal.

Several members of the church volunteered to on the Faithfully Fit Challenge. These members were already involved in the soup kitchen ministry, hospitality ministry and food pantry ministry. One person served as a deaconess in the church. They worked with me in preparation for the New Year kick-off brunch that would take place on the first Sunday, January 1, 2017 after the service. The brunch consisted of sandwiches, ice-tea and fruit. One of the volunteers also made a healthy green drink for the members. In addition, a color, three-fold brochure was created providing picture and information about me, a contact number and email address. Information dates were highlighted, and the steps that need to be completed in order to be involved in the project. The brochure also encouraged the involvement of the members, highlighting the benefits of starting the Faithfully Fit Challenge 2017. (See Appendix E.)

The brunch was held downstairs in the basement area. The room had a festive feel. Balloons and colored table cloths adorned each table. A special sign-up table was set, along with Faithfully Fit Challenge 2017 packets that consisted of consent forms, health survey, healthy history and a motivational letter encouraging the members to complete the survey and sign-up for a free three month wellness phone conversation.

Each person who participated also received a gift. They had their choice of a rope bracelet with a cross on it, or a refrigerator magnet with a motivational saying on it. Above the sign-up table, a poster with the words Faithfully Fit Challenge 2017, Bethel Holy Church, with the scripture along with two sneaker prints, was placed on the wall.

Wellness Phone Conversation

One component of the Faithfully Fit Challenge 2017 was the 30 minute Wellness Phone Conversation. The wellness call was an opportunity for me to do one-on-one coaching with individuals who wanted to address more specific wellness goals or challenges. The wellness coach is equivalent to a personal trainer. In order to meet a health or wellness goal, many people need the personalized support to keep them on target. Today, more medical facilities are recognizing the importance of having wellness coaches on staff. Recently the government recognized the role that health coaches play in the health and wellness industry.⁸¹ In order to participate, the church member was required to complete a confidential health history. The information in the health history would be discussed during the first conversation. During the other wellness conversation, the church member would be encouraged and given recommendations on ways to achieve their set goals for the challenge; they were also free to talk about any other issue or concern that was going on in their lives. They were assured that the conversations were confidential. Each call was scheduled in advance. Wellness calls were scheduled and arranged twice a week (Monday and Wednesday) in the evenings. These days were chosen because they did not conflict with other activities occurring at the church, and was

⁸¹ U. S. Congress, *H.Res.121-Expressing Support for Health and Wellness Coaches and “National Health and Wellness Coach Recognition Week,”* 115th Congress (2017-2018), <https://www.congress.gov/bill/115th-congress/house-resolution/121/text>, (accessed August 25, 2017).

held in the evening when most people were available. Approximately fifty percent (48%) of the active membership (38% women and 10% men) signed up for this service. Some of the members did not take advantage of the entire 3-month program because of scheduling conflicts, but did at least benefit from one wellness conversation. The weekly conversations started on January 9 and ran through March 22, 2017.

From January 10-February 28, 2017, eight one-hour PowerPoint presentations on holistic health and wellness were given (see Appendix F). Using the pre-assessment survey as the guide, the workshops allowed the members to get a better understanding of the topics that would help them to make better lifestyle choices. The workshops were held on a Tuesday evening, after the prayer service that began at 7:30 and ended at 8:30 P.M. The pastor scheduled the workshops for this time to ensure that an audience would be available to participate in the presentation. As many of the church members are commuters, having time to attend an additional evening for a wellness workshop would be very difficult for them. The pastor decided that this would be the best time for his members to attend, so that they would be able to benefit from the presentation, and that it would not interfere with the other church related activities taking place during the week.

The introductory workshop held on January 10, 2017, was entitled “Balance for Purpose.” The objective for this workshop was to establish the reason for having a holistic health ministry in the church and that Christians should consider aligning themselves with God’s health plan. Maintaining a healthy lifestyle is God’s plan for humankind. Emphasis was placed on recognizing that the body is a temple (1 Corinthians 3: 16-17) and that we honor God by recognizing that God’s plan includes the healthy balance of the mind, body and spirit. The issue of stress was discussed, including the top

six stressors, identifying how these stressors impact on the body, physically and emotionally. The presentation emphasized the importance and need for balance in order to remain healthy. The presentation introduced the role of primary food and secondary food and how they impact a person's life and the correlation between the two foods.⁸² The presentation ended with giving the members tips on how they can incorporate balance in their lives in the journey toward good and better health. They were asked to develop an action plan that included the short-term and long-term goals they were going to do in order to improve their health and well-being. After they wrote their goals, they had an opportunity to share it with another person. A brief question and answer period followed the presentation.

The second health and wellness workshop and PowerPoint presentation was given on January 17, 2017 entitled "The Daniel Diet." This workshop coincided with the 17th day of the Daniel Fast at the church that required the members to eliminate the use of sugar in their diet. The PowerPoint presentation started with scriptures that reinforced God's plan for divine health and temple living and the impact the fast had on the body. The major part of the presentation focused on sugar cravings and how to overcome them, how to identify hidden sugars in the foods and the names of the various types of sugars. The PowerPoint included the symptoms associated with the consumption of aspartame and other artificial sweeteners and the reasons sugar is not good for a person's health. The presentation ended with a discussion on the benefits of a Daniel dietary lifestyle and the types of food that can be enjoyed and eaten.

⁸² Joshua Rosenthal, *Integrative Nutrition, Feed Your Hunger for Health and Happiness* (New York: Integrative Nutrition Publishing, 2008), 143.

The third workshop and PowerPoint presentation given on January 27, 2017, addressed the pH balance in the body. The workshop introduced how to maintain pH balance and determine when the body is not in balance. Each participant was given a litmus strip to test their pH at home to determine the level of the pH in their body. Symptoms of over-acidification of the body and how over-acidification can be reversed by creating a proper nutritional balance was discussed. The final part of the PowerPoint discussed the alkaline diet, the importance of maintaining an alkaline diet, alkaline foods, and the steps to restore the pH balance in the body by maintain an alkaline pH diet. The workshop participants were given a list of alkaline fruits and vegetables as a resource and taught how to determine the level of pH in their foods. The workshop ended with a biblical affirmation for good health.

The fourth workshop and PowerPoint presentation was given on January 31, 2017 on the topic of “Spiritual Disciplines.” Four spiritual disciplines were discussed during this presentation: rest, silence, simplicity and gratitude. In the first part of the presentation, the term spiritual disciplines was defined. The scripture Psalm 42:1 emphasized our hunger to find God, and because of our spiritual hunger for God there are certain aspects of our spiritual lives that must be addressed in order to grow closer to him. The first topic of the workshop presentation focused on rest and the antithesis of rest or its extreme form in our cultural context: workaholism. The presentation allowed the participants to take a personal inventory on how and when they rest in their daily lives and how scripture supports the need to rest. Suggestions were given on how to practice the spiritual discipline of rest and the benefits. The final part of this presentation

challenged the participants to choose two times during the week when they will intentionally enter the rest for body and soul.

The second topic of the presentation on Spiritual Disciplines focused on silence and why silence is a spiritual discipline. In this workshop presentation the participants were given reflection questions to think about and then discussed with the group, in addition to looking at and discussing scriptures that emphasize the need for silence.

The third part of the presentation on Spiritual Disciplines focused on simplicity and why simplicity is a difficult discipline to master. Using Matthew 6:19-21, Mark 10:21 and Philippians 4:11-12 as key scriptures, participants discussed the biblical truths associated with simplicity and ways that they can incorporate the spiritual discipline of simplicity in their own lives. At the end of the presentation the participants were asked a series of reflection questions and engaged in spiritual exercises. Time was given to share their point-of-view on the topic. They were also invited to anticipate what steps they plan to take to include the spiritual discipline into their lives.

The fourth Spiritual Discipline discussed during the PowerPoint present was gratitude. The presentation began with reading scriptures that can be associated with the topic: Psalm 36:1-2, 1 Thessalonians 5:1-18 and Philippians 4:6, followed by a discussion based on reflection questions. Emphasis was placed on having a desire and making a choice to practice and acknowledge gratitude daily, how to do it and the benefits when it is practiced.

On February 6, 2017, the fifth workshop and PowerPoint presentation was given on the topic “The Creator Has a Master Plan.” This workshop presentation was designed to affirm God’s work in every aspect of creation, and the role of humankind to be

caretakers of the earth by making healthy choices on the way people eat. The presentation included a listing of alternative protein sources, the importance of eating theologically, the ideal human diet and the sacramental act associated with eating. Scriptural support for each topic was read and discussed by the participants.

On February 14, 2017, the sixth workshop and PowerPoint presentation was given by Gwen Franklin, the founder of B. Lifted Up! Inc., a business and financial consulting firm. The topic was “Maximizing Your God-Given Potential Through Finances.” The PowerPoint presentation included what the Bible says about money, our relationship to God and money and the wisdom that it is important to exercise when dealing with money. She also provided suggestions for minimizing debt, controlling the credit profile and the spiritual importance of tithing. A self-assessment worksheet was given to each participant.

The seventh workshop was held on February 21, 2017, presented by Janet Wise-Thomas a certified AFAA, Zumba group fitness instructor. This workshop presentation entitled “Let them Praise His Name with Dance,” was a hands-on movement class based on her BSassy Fitness and Wellness program for seniors, an innovative approach to encourage seniors to stay active and healthy. The entire workout was performed by the participants who sat in chairs engaging in entire body movement choreographed to upbeat gospel music.

The eighth workshop was held on February 28, 2017, and was a hands-on culinary experience. To celebrate Black History month, the participants were given a pamphlet entitled “Welcome to the African Heritage Diet, Claiming Your Health by Claiming Your History” by Oldways. Using the African American Pyramid Poster, the presenter discussed how the pyramid and use of the foods listed in the pyramid can help

ward off genetically and culturally related illnesses. The culminating aspect of this final workshop was sharing a healthy African American meal with the participants.

Participants also received a copy of the pamphlet and the recipe for the meal.

The process for implementation the first health fair at Bethel Holy Church started on November 13, 2016 with an Eat & Meet for members of the congregation who were interested in working on the health fair. A healthy lunch was provided, as a means for motivating the members of the church to attend after the morning worship service. Materials that would help the members begin setting up committees and duties for the health fair were handed out. The material came from a website called Wellness Proposals.⁸³ Also provided and discussed were the timeline for the events and action plan associated with the health and wellness initiative under the title “A Ministry of Healing for the Church and Community” (see Appendix G).

A telephone conference call was scheduled on November 30, 2016, at 7:00 p.m. using Free ConferenceCall.com, allowing those in attendance to read the information and prepare any questions that they may have during the call. A follow-up email was sent out on Saturday, November 26, 2016, noting that the agenda was to decide what the health fair will look like and what organizations, vendors and workshops the church will invite to participate. On November 28, 2016, a telephone planning meeting took place with two members of the church who volunteered to set up the Faithfully Fit Challenge 2017, Breakfast on January 1, 2017. During the conversation, the chef decided on the menu for a healthy breakfast, and another volunteer recommended a healthy juice. Decorations along with the Faithfully Fit Challenge 2017 were going to be provided. During the

⁸³ See <http://wellnessproposals.com/health-fair-wellness-fair-panning-guide/setting-up-committees-and-duties/#Health Fair-Wellness Clinical Subcommittee>.

breakfast a sign-up for the telephone coaching sessions, permission/consent form (from New York Theological Seminary) and the Faithfully Fit Challenge brochure would be available and distributed after review by the pastor and committee members. The meet and eat telephone conference took place on November 30, 2017, two people agreed to chair the health fair with the determination to recruit more of the church membership involved in the event. It was also decided during the conversation to hold a prayer walk on December 17th rain or shine, to receive discernment from the Holy Spirit on the needs of the community and the direction that the health fair should take to meet the needs of the community.

Recruitment for the participation of health organizations began in January and recommendations were provided by me and members of the church. This was an ongoing procedure, the committee stayed in communication with me via telephone conversations and email messages from January-April, 2017. In addition, several meetings at the church were scheduled for the purpose of discussing what organizations, groups and vendors would participate in the health fair. Contact and communications with health organizations and vendors was done primarily through email; the chairpersons of the committee served as the primary contact for all communications. In order to secure permission to host a health fair on a city street, the church had to take necessary steps including securing a permit, having insurance, acquiring the signature of 200 people from the community in support of the health fair, and submitting and receiving approval from the city on the master vendor list and site map.

Only those organizations that were able to provide tax ids, and for those organizations in the medical field their license, required by the Mayor's Office of

Citywide Events Coordination and Management (Street, Activity Permit Office) were allowed to participate. These organizations and vendors participated in the health fair: Beatrice W. Walters Breast Health Outreach and Navigation Program, Washington Heights Corner Project, The Office of Council Member Mark Levine, 7th Council District, The Neighbor Trust Credit Union, The FDNY, Mount Sinai, Dental and Mental Department and Washington Heights Community Health Center.

Two additional workshops were added to the health fair that would be held prior to the start of the outside event solely for the members of Bethel Holy Church. Better Breakfast@Bethel, a hands-on cooking workshop for the young people of Bethel, presented by master chef Dionisio Cucuta. The children would learn how to cook a delicious healthy breakfast and learn the importance of eating healthy meals. The workshop was recommended for young people ages 8 and up with 20 slots be available. The second workshop, presented by Dr. Allison Morgan-Black, was a parenting/grand parenting workshop, designed to address healthy solutions for raising children today. The tentative topics included developing a healthy relationship with your children and grandchildren, understanding your unique child, discipline that works, how to recognize the signs that your child is hurting, guidelines for helping your child stay safe in the cyber world, and how to help your children make good food choices.

The health fair team sent our notifications to each church auxiliary requesting that two members from each auxiliary accept an assignment for the health fair including clean-up crew— responsible for cleaning the area before and after the event by hosing down the street, and hospitality team— responsible for assisting vendors and providing complimentary food and drinks. Location liaisons that traveled back and forth between

the event and church base troubleshoot any issues of concerns involving the vendors or event visitors. The first annual Bethel Holy Church Fair was held on April 22, 2017.

Changes were made to the plan of implementation resulting in the health fair becoming the last strategy for Goal 3. The Faithfully Fit Challenge was a new undertaking for the church. The membership was still navigating through the changes that the challenge was having on their own personal lives as a result of the wellness workshop presentations. It was decided by that experiencing the success of hosting the first annual health fair by the church would give them more experience and objectivity to craft a mission statement.

A date was arranged and approved by the pastor to meet with selected members of the church to begin the task of crafting a mission statement for the health and wellness initiative for the church. Ten people were asked based on their attendance at the workshops, health fair leadership, and head of the various auxiliaries in the church. Guidelines for the mission statement were provided from the website <http://www.bobthune.com> on strategic planning for ministry and how to write a mission statement. During the October 2016 retreat, a draft for a wellness ministry was provided to the retreat participants. It stated: “Ensuring that the total health and awareness of the Bethel Holy church members are cared for, both physically and spiritually with education programs, spiritual support and connecting the needs of the whole person and information for not only Bethel Holy Church but for the community as well to resources with the congregation, community and healthcare system.” In addition to this tentative mission statement, an elder in the congregation who was invited but could not attend forwarded her idea for a mission statement that she wanted to have presented to the team. This idea

for a mission statement stated: “It is our goal to promote health and wellness using active education and information for not only Bethel Holy Church but for the community as well. The Bible tells us that our bodies are the temple of the Holy Ghost and in order to keep the body in order, the mind and spirit must be in balance with the body. God wants us to be strong in Him and this life.”

I emphasized to the team the difference between the terms mission, vision and purpose. In summary, the participants were advised when drafting the mission statement that it should clearly answer the question, “What are we here for?”; be short, clear and memorable; give focus and definition to our efforts; and be specific enough to help us measure success or failure. After making several drafts, with input for all the participants, the committee completed their task of developing a draft of the mission for the Health and Wellness Ministry at Bethel Holy Church.

The mission statement reads: “The Bible tells us that our bodies are the temple of the Holy Ghost (1 Corinthians 6:19). To keep the temple in order, the body, mind and spirit must be in balance. Our goal is to bring awareness and to ensure the total health of Bethel Holy Church members and community; physically, mentally and spiritually through educational programs, spiritual support and connecting the needs of the whole person.”

CHAPTER 6

EVALUATION OF THE FAITHFULLY FIT CHALLENGE 2017

The following information was taken from the post-assessment survey (see Appendix K) administered on April 30, 2017 to 34 active members of the church who volunteered to participate. Some of the questions are related to the eight Faithfully Fit Workshops held at Bethel Holy Church during the month of January and February and other church activities that addressed the health and wellness initiative.

Percentage of Results of Post-assessment-Survey

Question	# of Responders	Percentage	Group
I did not participate in the Faithfully Fit Challenge Workshops	15	44%	A
I did attend some of the Faithfully Fit Challenge Workshops	11	32%	B
I attended all the Faithfully Fit Challenge Workshops	8	24%	C

Based on the response of the participants to the questions above, they are identified in three groups labeled A, B and C. The A group did not participate in the Faithfully Fit Challenge. The B group did attend some of the Faithfully Fit Challenge workshops. The C group attended all the Faithfull Fit Challenge workshops.

According to the response in Group A, they did not participate in the Faithfully Fit Challenge. Ten of the participants in Group A checked on the survey that their schedule did not allow them to attend the workshops. However, 7 out of the 15 felt that it was definitely a good idea for the church to focus on health and wellness.

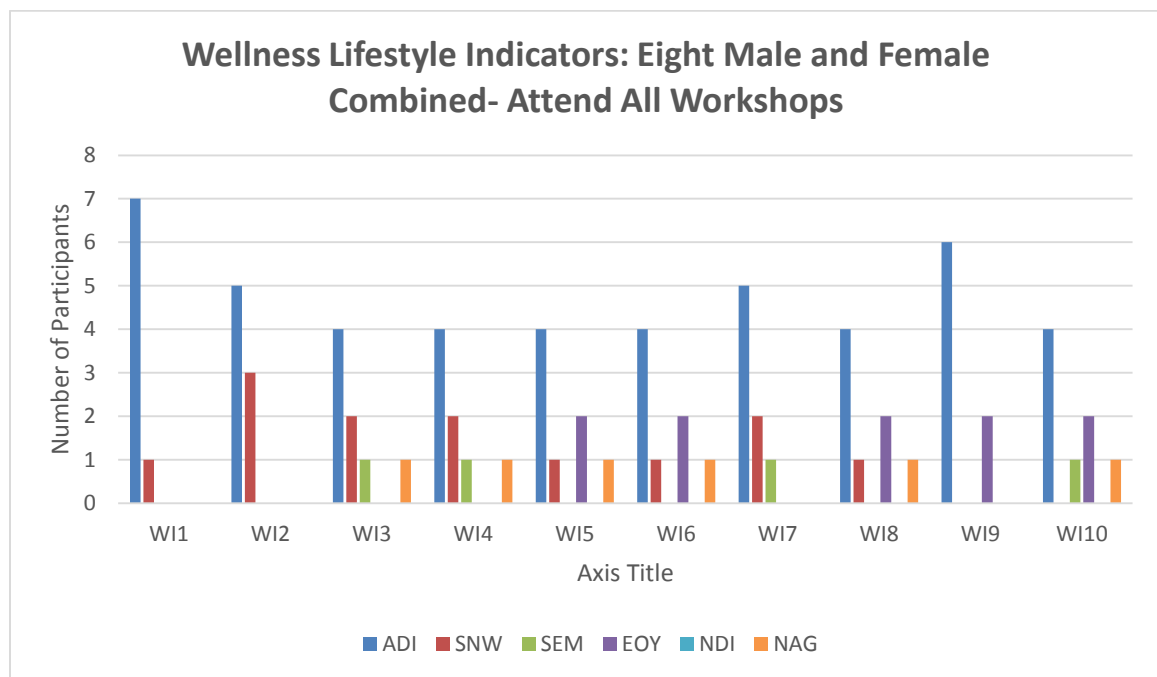
The post-assessment survey was designed to evaluate whether the health-related information presented in the workshop presentation, along with other church activities, increase awareness of healthy living; thus, empowering the church to change their dietary lifestyle, and as a result use the learning experience to serve as a catalyst of change to promote as an outreach to the community.

The first part of the post-assessment survey asked the participants to check next to each wellness indicator where they: (1) were already doing it (ADI) (2) starting next week (SNW) (3) going to start at the end of the month(SEM) (4) by the end of the year (EOY)(5) not doing it (NDI) (6) no answer(NAG).

Post-assessment Wellness Indicators

Category	Already doing it	Starting Next Week	Starting at the end of the month	By the end of the year	Not Doing It	No Answer Given
Feed your soul with primary foods	24 (71%)	1 (3%)	0 (0%)	1 (3%)	0 (0%)	7(21%)
Eat healthy foods	26 (76%)	2 (6%)	1 (3%)	1 (3%)	1 (3%)	3 (9%)
Exercise	19 (56%)	4 (12%)	0 (0%)	5 (15%)	0 (0%)	5(15%)
Sleep, rest & relax	23 (67%)	2 (6%)	1 (3%)	2 (6%)	5 (15%)	1(3%)
Schedule “fun” time	15 (44%)	3 (9%)	3 (9%)	2 (6%)	1 (3%)	10(29%)
Just say “no”	7 (20%)	3 (9%)	0(0%)	2 (6%)	1 (3%)	21(62%)
Simplify your finances	13 (38%)	1(3%)	6(18%)	1(3%)	3 (9%)	10(29%)
Create long term and Short term “To Do” List	9(26%)	5 (15%)	3 (9%)	5(15%)	5(15%)	7(20%)
Live simply	20(59%)	2(6%)	1(3%)	5(15%)	1(3%)	5(15%)
De-clutter your home, office and car	11(32%)	3(9%)	5(15%)	3(9%)	2(6%)	10(29%)

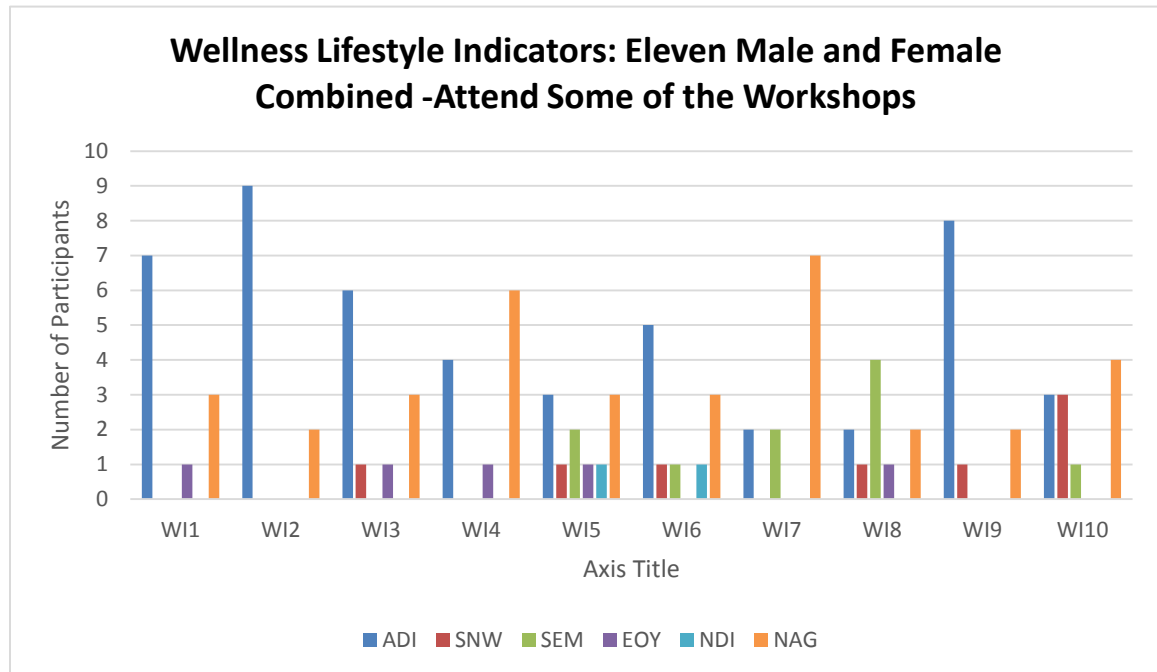
This chart does not provide enough information to determine whether the participants are ADI as a result of the information they received at the workshops and thereby incorporated that knowledge into their wellness lifestyle; or it could indicate that that the participants were already engaged in these areas prior to the workshops. It is encouraging to note that out of the 34 participants, there is a forward movement in their journey to better health by either SEM or EOY. No follow-up questions were asked to determine why some of the participants were not going to do any of (NDI) the wellness indicators or why some of the participants did not answer (NAG) the question(s).



(ADI: Already Doing It, SNW: Starting Next Week, SEM: Starting at the End of the Month, EOY: End of the Year, NDI, Not Doing It. NAG, No Answer Given.)

A total of eight people participated in the post-assessment survey and attended all of the Faithfully Fit Challenge Workshops during the eight weeks. Wellness indicators in these categories indicate that at least four or five out of the eight people were already engaged in 10 of the wellness indicators — eating healthy foods and living simply having the most participants. According to the graph, the participants were going to begin

practicing eight of the wellness indicators SNW, three wellness indicators SEM and seven wellness indicators by EOY. The margin of error in this tabulated graph is that not all of the participants gave an answer for every wellness indicator in every category.



(ADI: Already Doing It, SNW: Starting Next Week, SEM: Starting at the End of the Month, EOY: End of the Year, NDI, Not Doing It. NAG, No Answer Given.)

According to the graph, the participants were going to begin engagement with eight of the wellness indicators SNW, three wellness indicators SEM, and seven wellness indicators by EOY. The graph does not indicate whether the participants have already been practicing the wellness indicators in the ADI wellness category. The graph also does not indicate the reason why. According to the graph the participants are ADI in all of the wellness indicators; eating healthy foods, a wellness indicator, having the largest number of participants, followed by living simply. The graph does not provided information on whether these two wellness indicators were practiced prior to the workshops. The graph indicates that in each wellness indicator at least one participant had NAG, with

simplifying your finances not being answered by 7 participants. Overall there is an indication that the participants will SEM or by EOY practicing 8 wellness indicators.

In comparison, both graphs representing the two groups indicate that a number of participants that did not give an answer to the questions, the greatest number is in the attend some of the workshops. There is a possibility that the participants in this category did not have an answer because they had been exposed or introduced to information in the wellness indicators that could motivate, or confirm what they might be doing, or motivate them to begin doing or consider doing one or all of them. There is a margin of error to consider when reading these tabulated graphs. Not all of the participants gave an answer to every wellness indicator.

Primary Foods – Wellness Indicator

A workshop presentation was given on primary foods. Primary foods are foods that can fill the soul and satisfy a person for life. According to Joshua Rosenthal, founder and director of the Institute for Integrative Nutrition, it is healthy relationships, regular physical activity, a fulfilling career and spiritual practice that fill a person's soul and satisfy a hunger for life.⁸⁴ The wellness workshops addressed this issue emphasizing the need for a person to try to understand the role of primary foods in life, and then to identify the primary foods that are the most to the least important. Those primary foods that are least important are the areas that may require more work to create the necessary balance to insure a healthy lifestyle.

This section of the survey identified eleven primary foods. The participant was required to prioritize those indicators in the order of importance, one being the most

⁸⁴ Rosenthal, *Integrative Nutrition*, 142.

important and eleven being the least important. This table indicates the result of the participants who attended both the workshops, or attended several workshops. The tabulated results combine the responses of both the 11 females and 3 males who participated in the post-assessment survey in the section: Primary Foods.

Priority of Spiritual and Physical Foods

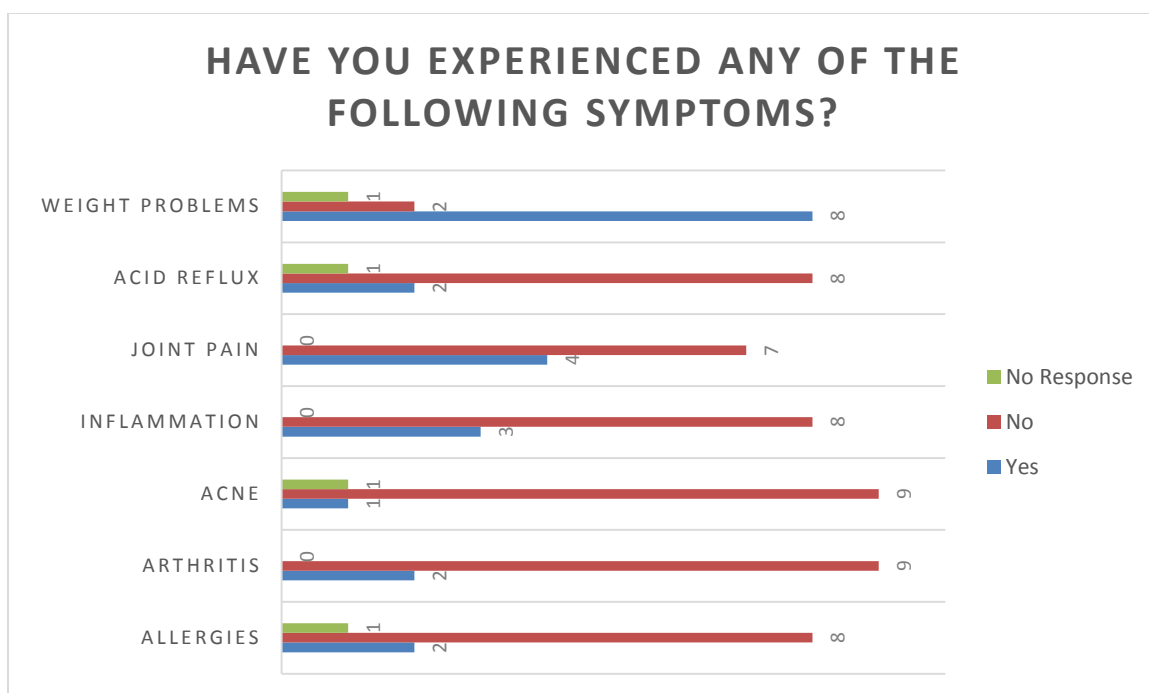
Primary Food	Order of Priority (Most important to least important)
Spirituality*	1
Creativity	2
Education	2
Physical Activity	2
Social Life	2
Finances	3
Career	3
Finances	4
Career	4
Health	4
Education	5
Physical Activity	5
Creativity	6
Health	6
Education	7
Physical Activity	7
Home Cooking*	8
Environment*	9
Career	9
Relationships*	10
Social Life	11

The tabulated results on the topic of primary foods indicate that spirituality was given the highest priority. Home cooking, the environment, relationships and social life were tabulated in the lower end of primary food priority list, and received a singular response in priority by being numbers 8-10 only. The remaining primary foods were given several numbers of priority. The margin of error in this tabulated chart is that not all of the participants male and female prioritized their primary foods.

This information emphasizes how important spirituality is to the participants. What this information does not provide is defining what is spirituality, and therefore, how the participants see the role of spirituality in their lives — in other words, how do they live it out. Given that spirituality is a priority, the approach to incorporating health and wellness into the congregational setting would then be to incorporate spirituality as the foundational primary food. In creating balance, attention should be given to those primary foods that were indicated at the lower end of priorities, especially those that received singular placement. The ultimate goal in acquiring a balanced life is to pay attention to all the primary foods and creating opportunity to engage in, or add opportunities for development.

During the eight-week workshop, the topic of maintaining a balanced pH was emphasized. According to Dr. Robert Young, food health depends primarily on proper balance between an alkaline and acidic environment in the body. When the body becomes too acidic, the body will take whatever actions necessary to regulate the pH and the acid-alkaline balance of the blood. During the workshop the participants were given the steps that they could use to monitor the pH in their bodies and provided with the materials to test their pH at home.⁸⁵ Understanding, monitoring and eating alkaline foods were the keys to eliminating some of the imbalance in the body. The post-assessment survey under this section asked the participants to answer questions based on their health status; follow up on a pH testing; and whether they plan to incorporate the steps presented in the workshop to restore the pH balance in their bodies.

⁸⁵ Robert Young, *The pH Miracle: Balance Your Diet, Reclaim Your Health* (New York: Warner Books, 2010).



Based on the graph above, most of the eleven participants that answered this question, did not experience any of the symptoms noted in the post-assessment survey that is associated with a low pH. The symptoms with the greatest numbers were inflammation, joint pain and weight problems being the largest symptom. Four participants did a pH test, three participants did not do a pH test, and four participants did not answer the question. Of the four participants that took their pH test, two had a pH less than 7 and one had a pH more than 7 indicating that this participant at the time of the reading was in an alkaline state. During the workshop presentation, the participants were taught what kind of foods would help them create an alkaline PH in the body. Six of the participants checked that they would consume more alkaline foods into their diet, and eat foods rich in chlorophyll which would be two additional ways to help them create an alkaline pH in the body.

The Daniel Fast

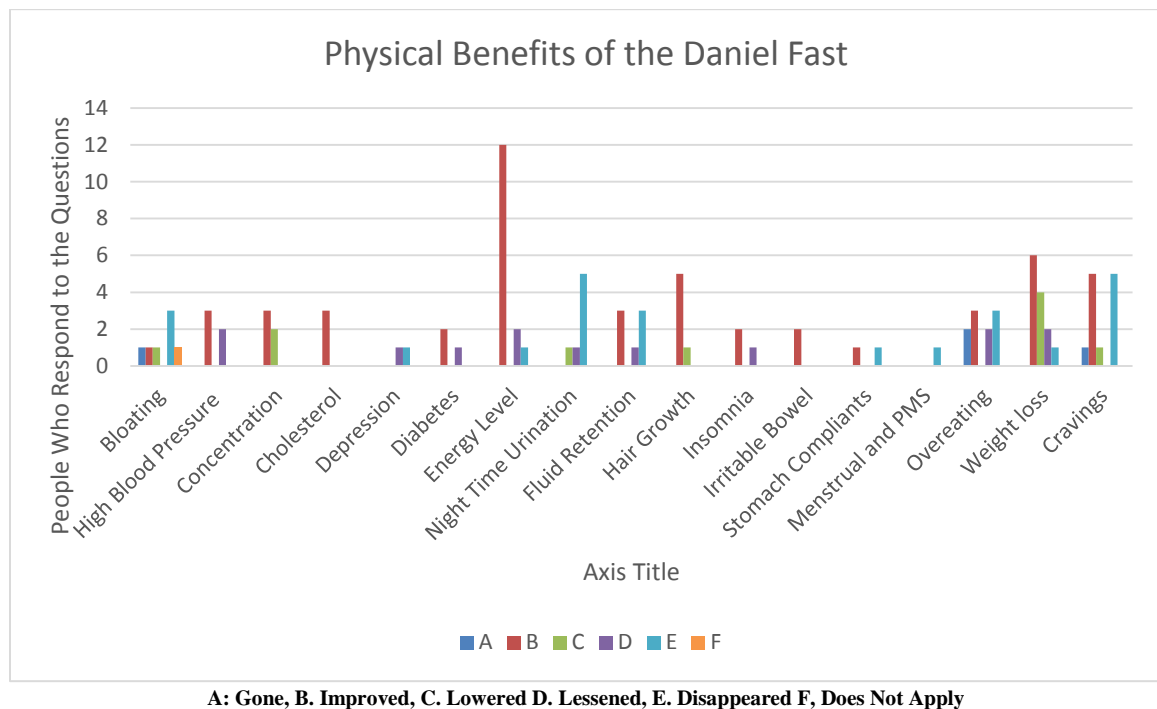
To start off the New Year at Bethel Holy Church, the pastor challenged the membership to be disciplined and pray for 21 days successively for their spiritual life and for the development of the church. This challenge was referred to as a Spiritual Journey with God for 21 days. The pastor elected to use the Daniel Fast that used the scriptural model taken from Daniel 1, where the prophet Daniel ate only vegetables, fruit and drank only water. The fast also used in Daniel 10 that noted the prohibitions of the fast that included no meat, breads, wine or sweeteners. The fast challenges the body, soul and spirit during the time of prayer and fasting. During this time, the body enters a period of detoxification, during which most notable change is weight loss. The fast is also an opportunity to challenge the soul, and the battle with the flesh, indicated by cravings that included food. Most importantly, the Daniel fast is an opportunity to be reliant on God who is the true source of humankind's sufficiency. The hope that those persons who participate in the fast remain mindful that God is in control, and that during the fast he will be a continual guide and support. The fast at Bethel Holy Church began on January 3, 2017; it was an incremental fast that allowed the members to slowly eliminate different foods from their diet over the course of the 21 days. Members who had severe health issues and were taking medication, especially the older members of the church, did not participate in the fast. Those persons with other concerns adopted the fast to meet their need. During the first week, the members did not eat any fried or processed foods; the second week no meat or dairy; and the third week no sugar.⁸⁶

⁸⁶ John F. Trepanowski and Richard J. Bloomer, "The Impact of Religious Fasting on Human Health," *Nutrition Journal* 9 (2010): 57.

The Faithfully Fit Challenge project was designed to work in concert with the ongoing events at the church, including the Daniel Fast that began with an absolute fast for the first three days on the New Year. To support the fast and the hardest prohibition a PowerPoint workshop entitled Daniel Fast continues. “No Sugar” was given on January 17th, on the 17th day of the fast. The presentation provided scriptural support for the fast, the benefits and the challenge of eliminating sugar from the diet. It provided insight on the hidden sugars and sweeteners in foods, the names of the different types of sugars, artificial sweeteners, and chemicals that are in the foods that people eat and the unhealthy symptoms and diseases associated with the use of these sugars. The presentation also highlighted the types of foods and fruits that can be enjoyed during the Daniel Fast.

I incorporated the Daniel Fast into the Faithfully Fit Challenge because the fast, if done successfully, was an opportunity to incorporate healthy eating habits into a person’s dietary lifestyle insuring a healthy outcome. The appropriateness of the fast and the timing of the Faithfully Fit Challenge was that the Faithfully Fit Challenge supported the fast and became an added resource and support for the church-wide initiative. Building a health consciousness in a congregational setting will require an intentional collaboration of every aspect of the life of the church in order to maintain sustainable health and wellness. In the case of Bethel Holy Church, the Daniel Fast, even though a church initiative, did not require the participation of all the members. Participation was entirely voluntary. In this case, not all the members who attended all the Faithfully Fit Challenge workshops or some of the workshops participated in the Daniel Fast. However, those that did participate and completed the questions geared toward the fast were asked to note the

degree of the physical benefits of the Daniel Fast. The results are shown in the chart below.



This chart is representative of the 23 people (male and female) who answered the questions in the post-assessment survey on the Daniel Fast. Twelve of the people (Group C & B) who responded to the questions were in attendance for some of or all of the workshops. Eleven of the people (Group A) did not attend the workshops but participated in the Daniel Fast. In this chart, the response of both groups is included together to chart the noted physical benefits of those who participated in the Daniel Fast and to what extent. The participants were given a list of choices on how the Daniel Fast changed some of the unhealthy symptoms that generally can affect a person. They were to indicate the level of change next to the symptom that included indicating whether the symptom: was gone, improved, enhanced, lowered, lessened, disappeared, or did not apply. The margin of error in the chart above is that some participants did not answer or fill in all of the required information. However, as a result of the post-assessment in this category,

there is an indication that for some of the participants there was a positive change, most notably in energy level, followed by weight loss.

Weight Loss on the Daniel Fast

Amount of Weight loss (in poundage)	Number of People who loss weight	Motivation to maintain a Daniel Diet lifestyle
5	4	(2)yes (2) no
8	1	Yes
10	5	Yes
13	1	Yes
15	1	Yes
17	1	Ye s
20	1	Yes
27	1	Yes
30	1	Yes

In the chart above are the tabulated results of the 16 participants who answered the question, “How much weight did you lose on the Danel Fast?” According to the chart, the greatest weight loss by the largest group of people was ten pounds and five pounds by four of the participants. The greatest weight loss by one participant was thirty pounds.

Gain/No change in weight on the Daniel Fast

Amount of weight gain (poundage)	Number of People	Motivation to Maintain the Daniel Fast
5-10 pounds	2	No
No increase on decrease in weight	6	No

In the chart above, it is noted that two people actually gained weight during the Daniel Fast and that six people noted no change in weight. For this project, food choices and weight monitoring were not conducted and therefore cannot provide evidence for the reasons for either the weight maintance, loss or gain of the participants. The question is whether the Daniel Fast, if embraced by the participants as a dietary lifestyle could be

sustainable. The information noted in both charts indicate that only those who experienced positive changes on the Daniel Fast, checked off that it provided motivation to maintain a Daniel Diet lifestyle. Those participants who did not lose any weight, maintained their weight, or gained weight answered that they were not motivated to maintain a Daniel Diet lifestyle because they did not experience a positive change associated with their weight, even though collectively, they had positive outcomes overall with the symptom changes as noted in the chart above.

It is evident from the the information above, recorded from twenty-three people who answered the questions associated with the Daniel Fast in the post-assessment survey, that positive results from the Daniel Fast along with a person's expectation can have a lasting impact on maintaining a healthy dietary practice. I incorporated the Faithfully Fit Challenge workshop presentation into an existing practice of the church to serve as a support and teaching resource. For some people fasting is viewed as a limited prohibition that will end at a set time, especially when using the word fast, rather than spiritual discipline.⁸⁷ In the case of the Daniel Fast, giving up, or crowding out, unhealthy foods can be extremely difficult even when the benefits are clearly known. In the case of the Daniel Fast, as scripturally recorded in the book of Daniel, the health benefits were clearly evident, as written in Daniel Chapter 1, verse 15. "At the end of ten days it was observed that they appeared better and fatter than all the young men who has been eating the royal rations. So they *continued* (my emphasis) to withdraw their royal rations and the wine they were to drink and gave the vegetables." The challenge for the church members

⁸⁷ Calhoun, *Spiritual Disciplines Handbook*, 218.

who clearly benefitted from the practice or goal was to not view the Daniel Fast as a fast, but as a positive dietary lifestyle with lifelong healthy benefits.

The Theology of Food

The Faithfully Fit Challenge ascribes to the need for the members, particularly in a faith community, who acknowledge the existence of God as creator and sustainer, to continue to grow in understanding of the correlation of knowing God in association to the theology of food. To promote an agenda toward eating healthy and living a healthy lifestyle, a PowerPoint workshop was presented on this topic.

All the members of the church who completed the post-assessment survey were asked a series of statements that they were required either to answer whether they agree or disagree with the statement.

Chart A.

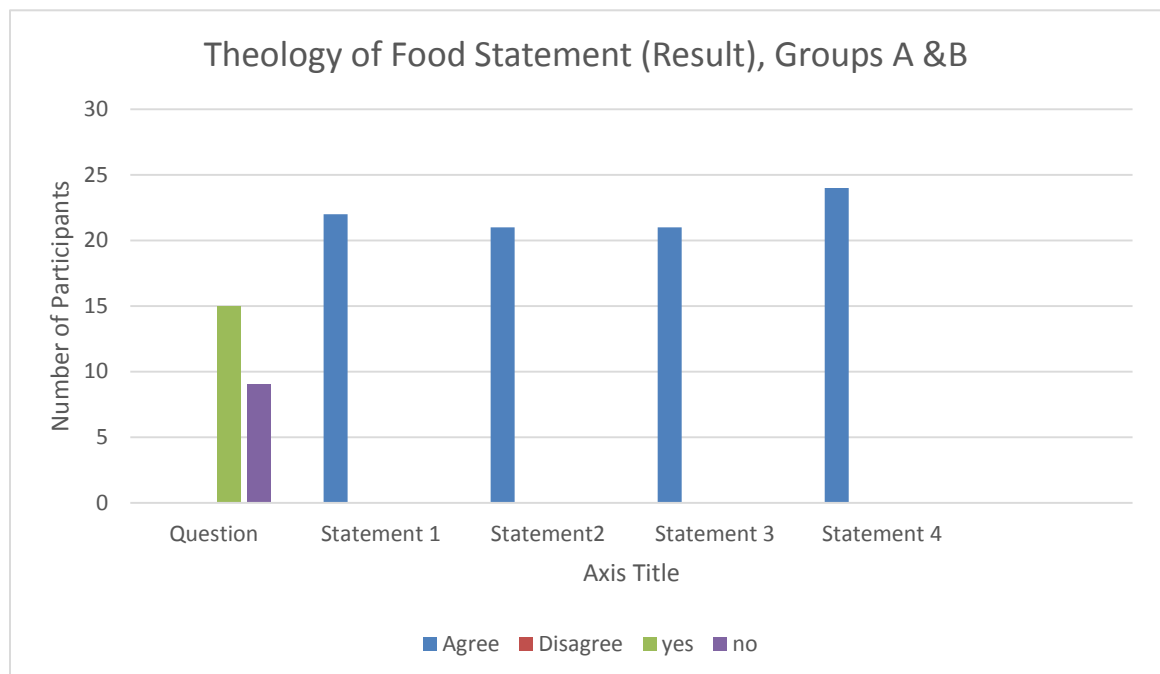
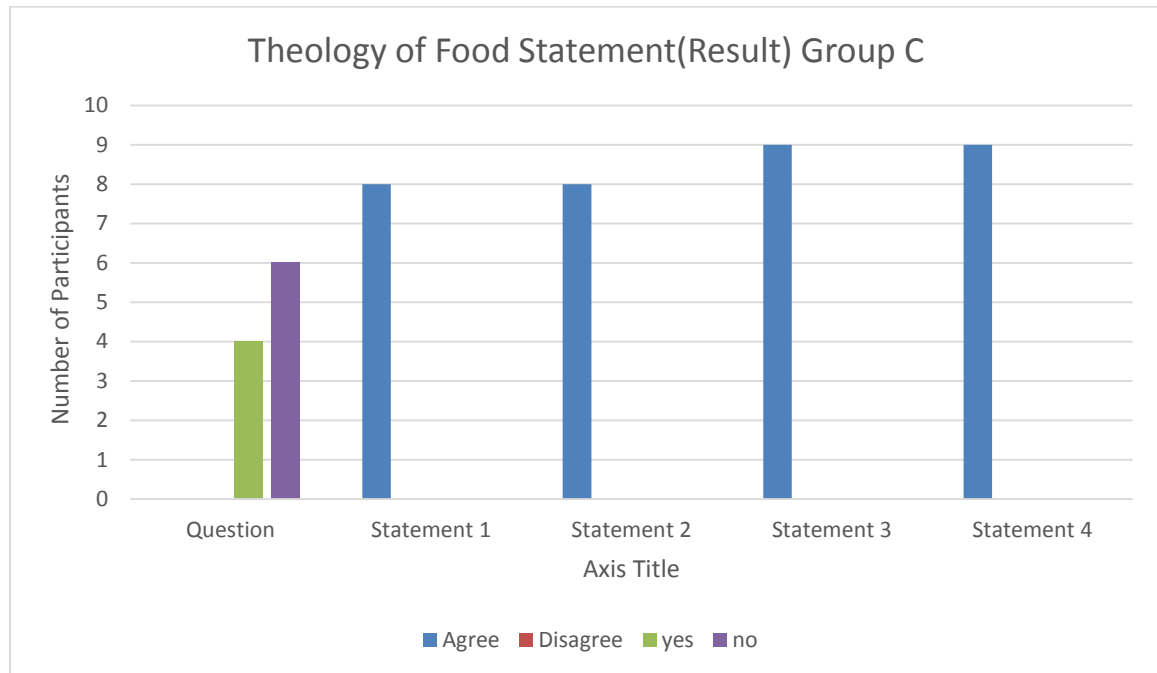


Chart B



In the post-assessment survey, 33 participants (Groups A & B) who did not attend, or attended some of the workshops presentations (Chart A) were asked to respond to four statements based on their understanding of food and theology. Twenty-four of the participants responded, but only three participants answered all of the questions. Overall the participants who responded to the statements were in agreement with all of the statements.

To make a comparison, 9 participants (Group C) who did attend the workshops presentations (Chart B) were asked to respond to four statements based on their understanding of Food Theology. Nine participants did give an answer to all of the statements.

The statements that were:

Statement 1: Created in the image of God's humanity (our) highest calling is to witness to the hospitality that God first demonstrated in planting the world.

Statement 2: To eat with theological appreciation presupposes reverence for creation as the work of God's hands.

Statement 3: To approach food with a concern for its theological depth is to acknowledge that food is precious because it has its source in God.

Statement 4: Food is a gift of God given to all creates for the purpose of life's nature, sharing and celebration. When it is done in the name of God, eating is the earthly realization of God's eternal communion building love.

Question 5 required a yes or no answer for all the participants in this part of the post-assessment survey on theology of food. The question is "Do you feel that the food we eat and the methods used for growing and producing food are aligned with Christ's desire that creatures be whole and well?" This question did not receive a unanimous response as indicated in the chart above. Comparatively, the responses from both groups were different with largest number of participants answering no in Group C and in Group A & B yes. Participants in Group C were asked additional questions generated from the workshop presentation "The Creator Has a Master Plan." This presentation provided information on food labels and codes for organic, conventional and GMO foods, understanding the dynamics of farmed fish and factory raised chicken. Based on the information presented, the participants were asked to check what information was new for them. The results are as follows:

Understanding the codes for organic, conventional and GMO foods, five participants said yes. Understanding farmed fish, two participants said yes, and understanding factory raised chicken, 2 participants checked yes. In addition, the participants were asked in Group C to determine whether this information will change the

way they shop and buy food and vegetables? Seven of the participants checked yes, and two checked no. The possibilities for the responses in both groups indicate a need for further teaching on the food disparities that exist in the world and the food politics that impact on the way food is produced and labeled; that is not a subject of discussion in this church. The second possible answer is that the participants did not understand the statements that were asked. When the post-assessments were distributed, an explanation of each of the statements or the question was not given to the participants nor did the participants ask for any clarification of the questions.

Conclusion

The strength and intent of all the workshop presentations were that they were centered on two premises. First, that all of the participants in both groups were unanimous on the importance of aligning their lives with the Word of God; and second, that they believe that the body is God's temple. The pillars of a successful health and wellness initiative at Bethel Holy Church should incorporate both of these pillars as the foundation. Based on the post-assessment survey, the participants identify spirituality as another pillar in the overall life of the membership and the church. A wellness initiative that is rooted in the spiritual DNA of the church will also have a greater opportunity for success. According to the post-assessment survey, the church is open to begin exploring healthy eating and wellness practices. In most cases, the change that they anticipate taking place will do so gradually as the membership continues to explore resources outside of the church, supported by the pastor and create within each ministry and auxiliary a wellness component that is integrated in the activities of those groups.

Wellness Telephone Conversations

Over the course of the eight weeks and within the three-month period of the Faithfully Fit Challenge 2017, those church members who were interested in having wellness telephone conversations were asked to sign-up and choose from a list of dates and a time slot that would best meet with their schedule. Most of the participants who signed up were women — that may be because as a woman, the women in the church felt more comfortable talking with me, even though speaking to a man might not have been a problem. But for the men at Bethel Church talking to a woman might be a growth edge especially because of the level of intimacy involved. The 45-minute conversation held once a month, gave the participant the opportunity to talk about their own health and wellness journey. In turn, my role was to help the participant discover new ways to make the wellness journey sustainable, and on occasion to unblock those elements in the life of the participant that may have inhibited the participant from moving forward. The telephone conversation was pastoral and totally confidential. Most of the conversations took place on time, and were extremely engaging. Oftentimes, the focus of the conversation was not on healthy eating or dietary practices, but on the life issues that the participant was confronting or dealing with at the time. My role during the telephone conversation was often to just listen and reaffirm what the participant was saying. The conversations were often revealing, and on this level, I was glad that a level of intimacy and trust was developing, and allowed to happen within the congregation and with each individual members of the church as well.

Nine participants in the post-assessment survey responded to the statements that best described their experience with the wellness conversations. Nine of the participants checked that the conversations were motivating and encouraging. Eight of the

participants checked that it was good to talk about the things that are important to their well-being without being judged. Seven of the participants checked that they looked forward to the next wellness conversation. Two participants checked that they did not have enough time to talk about their concerns. Two participants checked that the call wasn't what they expected and three participants checked that they would prefer calls more often, instead of once a month.

Beyond the pastoral conversation that usually will take place when a member is experiencing a crisis or challenge in their lives, a pastoral wellness conversation does not exist. Based on the response of eight of the participants, it is clear that opportunities for wellness conversations promotes healing and disclosure without the risk of being judged. Incorporating wellness into a person's lifestyle is not easy; similar to going to the gym, a person will often hire a personal trainer to not only give support and encouragement to a person, and prescribe the exercises that would best meet the person's workout goals, but the trainer also spends a tremendous amount of time listening. Within the walls of the church, oftentimes there is no one skilled to listen to the concerns or needs of the parishioner outside of the pastor. This does not have to be someone who is clinically trained or skilled in this area; but to meet the demands of those who need this support, health or wellness coaching, should be considered as a ministry of the church, and those interested and possessing the spiritual gifts to meet this particular need of the church membership should be trained. This is evident by the response of two of the participants who check that they would prefer calls more often than once a month. It would also be advisable to seek both men and women for this type of coaching ministry.

Conclusion

Twelve participants completed two questions geared toward workshop participants only. The first question was “Based on the workshops you attended, are you motivated and encouraged to live a healthier lifestyle?” The participants could either answer yes or no or I am already living a healthy lifestyle. All of the participants answered the question with a yes. The second question asked “Were the workshop presentations informative?” All of the participants answered the question with a yes. Only two participants made a recommendation for topics that could be added to future workshops and they were how to lose weight and how to gain weight for people who are thin.

To this end, based on the response of the participants, I provided workshop presentations that were scripturally and theologically inspired, informative, and most importantly motivating and encouraging to those participants who took part in all or some of the workshops to live a healthier lifestyle.

The absence of those who were not able to attend the workshops had more to do with scheduling. The day and time for many made it difficult to be in attendance. Scheduling health and wellness events must take into consideration the entire church membership. As a major focus of the church moving forward, scheduling events on weekends, or during the holidays when children are off from school, might be worth exploring. In the case of Bethel Holy Church, it is a matter of quality and not quantity. More creative ways of incorporating health and wellness in the life of Bethel Holy Church will be an ongoing task of the leadership.

Mission Statement

The mission statement was created by leadership representatives of several ministries and auxiliaries of the church. All of the participants present were also members of the church that attended the workshops — if not all, then at least some of the time. Several of the participants, participated in the pre-assessment survey in 2015 and were the people who spearheaded the first annual health fair. In addition, these participants were approved by the pastor to be involved in the crafting of the mission statement.

The process itself engaged the participants in establishing common grounds for the document, being careful that the mission statement had a spiritual component that incorporated the principles and beliefs of the church, and that the goal of the health and wellness initiative would not only serve the membership inside the church but it would be a catalyst of change in health and wellness for the community.

The meeting took place on May 13, 2017, in the morning that was accommodating to all the invited participants; lunch was also going to be provided. From the start of the meeting, there existed a like mindedness to the task as I explained. The goal of this committee was to create a draft of the mission statement for the health and wellness initiative of the church that also reflected the responses of those twenty-six members who wrote down three ways the health and wellness initiative can be successful at the church. The answers addressed the types of activities that could be done inside the church, creating opportunities for accountability and monitoring, incorporating inclusiveness for the entire membership especially the youth, and including the spiritual importance of health and wellness from a biblical perspective. Some of the answers given were having food discussions on how to prepare, buy and serve healthy foods for families and for church events and activities; frequent educational classes on nutrition and food

choices; having cooking classes; that a health and wellness initiative would motivate those unhealthy members to learn to eat healthier, and improve the health of the elders in the church; the church should have exercise classes for all ages; and provide incentives to the membership that will encourage them to maintain their health, especially those who are trying keep off weight or even trying to gain weight. Some of the participants wrote that the initiative should encourage everyone to eat and be healthy. The spiritual benefits noted were that the members in the church would grow with God because the intention of God is for humankind to be healthy and the personal responsibility to demonstrate the love of God is to put into action the Word of God, by demonstrating the provision, staying faithful and encouraging others to adopt a healthy lifestyle.

The other question asked the participants to write three of ideas of the type of community health and wellness outreach that should be done by the church was answered by 25 members. Many of the answers were repetitious but demonstrated the like mindedness of many of the church members toward the type of community outreach that should be done by the church that included: walking groups, exercise classes, health fairs, co-op food shopping, cooking classes, financial literacy workshops, food pantry, nutrition talks, health education workshops, outreach activities that address the health issues of the community, outreach activities centered on health and eating habits, having an information table and putting up flyers geared toward wellness. In addition, one participant placed emphasis on giving the community confirmation from God's word about health and well-being.

It is clear that the mission statement drafted on May 13, 2017, encompasses all of the thoughts, ideas and hopes of those persons who wrote them down in the post-

assessment survey. It is clear that the church not only wanted to benefit from the Faithfully Fit Challenge, but wants to continue the journey toward health and well-being, incorporating the initiative in every aspect of the church, and sharing the Good News of good health with the community as stated in the draft below.

Bethel Holy Church
Mission Statement (Draft)
May 13, 2017

The Bible tells us that our bodies are the temple of the Holy Ghost (1 Corinthians 6:19). To keep the temple in order the body, mind and spirit must be in balance. Our goal is to bring awareness and to ensure the total health of Bethel Holy Church members and community; physically, mentally and spiritually, through educational programs, spiritual support and connecting the needs of the whole person.

First Annual Health Fair

The culminating activity in the challenge statement was to empower Bethel Holy Church to start a “wellness” initiative that will benefit both the church and community. The initial conversation with Elder Bell and the pre-assessment surveys completed by selected members of the congregation, verified the need to do an outreach initiative with the community, and that a health fair would meet both the needs of the church membership and be an excellent outreach to the community.

January 2017 was the start of many activities and annual events of the church. At the beginning of the year the church began their annual fast that included the Daniel Fast that took place during the first 21 days. In addition, the church calendar was already full with important events in the life of the church. Fortunately, because of the planning that took place prior to the new year, the health fair and community outreach project was placed on the calendar, if not in fact, but at least tentatively in theory. The pastor and

some of the membership had accepted the Faithfully Fit Challenge and empowered me to work with the church.

Prior to January 2017, three things had taken place toward achieving the challenge statement goal: a comprehensive meeting with the pastor to learn the felt needs of the congregation regarding health and health issues, the church history, identifying the chief attributes of the community as well as the felt needs of the community. The second phase was meeting with selected members of the congregation in November 2015 that introduced the project, including having the group complete the pre-assessment survey that required information on the health of the members, what type of health programs and topics they were interested in. Did they consider the church a healthy church and what type of outreach initiative did they feel would be good for the community? The answers given by those members became the framework for the Doctor of Ministry project proposal. The third phase, was participating in the annual leadership retreat in October, 2016. At this time, the rationale for the project, the goal and objective of the project and the outcome based activity was presented in a PowerPoint presentation to the group entitled “From the Pulpit to the Pew.” From that retreat several members expressed an interest in helping with the health fair.

First Annual Health Fair

Arranging and holding meetings at the church was challenging, especially in a commuter church where most people travel to the church from different parts of the city and live in other states. Finding time in the church calendar was very difficult, resulting in the scheduling of the wellness workshops on Tuesday evenings before prayer service or after church on Sunday. Church services usually start at 11:30 and end at 2:30 or sometimes later. The challenge was to find the time when most of the membership would

have an opportunity to learn about the initiative taking place at the church. On Sunday November 13, 2016, the first Meet and Eat was held immediately after service. Food was provided for 13-15 church members in attendance. I introduced the proposal for the health fair to those in attendance along with a tentative action plan, and information on how to set up a health fair. A follow-up phone conference as scheduled for November 30th at 7:00 p.m. On November 26th, a follow-up email was sent to the members who attend the Meet and Eat. Four members were on the line during the phone conference. The agenda was to select the leadership for the initiative, discuss the materials that were given out and to begin preparing the framework for the health fair, and delegating some of the work that needed to be done. The members that were on the call became the initial wellness ministry team. It was decided that most of the planning would take place either by email or phone because of the time constraints and other ministry responsibilities they already had at the church. The ministry team met again on January 24, 2017 at 6:45 p.m. before prayer service and the third Faithfully Fit Challenge workshop. During that time, the team agreed on a time for the fair, the space, the number of vendors and organization that needed to be invited and the process for obtaining the necessary permits from the city. The greatest challenge to the team was obtaining the permits. Interacting with the city offices was a major hurdle for the team members. During the meeting, lead member of the team informed the team that the permit to hold the fair had been paid for, but it was contingent on the church providing the other necessary paperwork before the deadline. The second major challenge was acquiring the signatures of 250 people from the community who would allow the church to hold a street health fair. This required members of the team to go door-to-door in the buildings closest to the fair location to

acquire the signatures. The team also had to identify along with the signatures the person's address. The team reported to the consultant the overall hostility they received from the residents in many of the co-op buildings that they were allowed access to. The changing nature of the community was not favorable to a church that was not rooted in the community as it had been in the past. In addition, many of the residents, especially the older Caucasian residents of the older co-op apartments did not view the health fair as a good idea. Those that supported the idea were the young white professionals with children, and students from Columbia University living in the area who stated that they planned to attend.

The existing relationship that some members had with people living in the neighbor was also an added advantage for getting the required signatures. Invitation letters were set to local health organizations and hospitals to participate in the fair. The response was very favorable; however, several vendors could not participate because they did not have a tax ID number that was required by the Mayor's Office of Citywide Event Coordination and Management. The city also required the team to develop and submit a master vendor list, and an exact layout of the fair for approval from the (SAPO) Street Activity Permit Office that issues the permit. (See Appendix H). Navigating through this office was extremely challenging for the team members, often receiving conflicting or outdated information from the staff members or being routed to different offices. The level of bureaucracy was often daunting and overwhelming for the team. After the team received approval for the site and participating vendors and organizations, a confirmation letter was sent out. The organizations and vendors that were approved by the SAPO were: the Office of Councilmen Mark Levine, 7th Council District, New York City; the Fire

Department of New York; Beatrice W. Walters Breast Health Outreach and Navigation Program; Washington Heights Corner Project; the Neighbor Trust Credit Union; Mount Sinai, Dental Department; and Washington Heights Community Center.

All the ministries and auxiliaries of the church were asked to participate and assist the team by assigning two members from each to specific tasks, including clean-up crew, hospitality and location liaisons.

In addition to the outside components of the fair, two special morning workshops were added that would provide an opportunity for the youth of the church, who were unable to attend any of the workshops, and the parents who could not attend the workshops in the evening because of parental obligations or work in the evenings. These two workshops took place before the actual health fair and were held in the lower level of the church. The first workshop was called A Better Breakfast@ Bethel. This was a hands-on cooking workshop for the young people of the church, ages 8 and up, presented by a master chef. In this workshop, the children learned how to cook a delicious healthy breakfast and learned the importance of eating healthy meals. The hands-on component of the workshop allowed the youth to cook omelets with a choice of multiple vegetable and fruit fillings. They not only prepared the omelets for themselves, but then prepared omelets for all of the adults in attendance at the parenting workshop. The parenting workshop that was held concurrently with the first workshop was called “Positive Parenting.” The workshop was designed to address healthy solutions for raising children today.

On the day of the first annual Health Fair of Bethel Holy Church the weather did not cooperate. The weather prediction called for cloudy skies with a possibility of

showers in the evening. The fair was scheduled to run from 1:00 P.M.-5:00 P.M. with vendor set up 11:30 A.M. The police department had closed off the dead-end street where the fair was to be held, barricades were put up along with the no parking signs. Around 11:00 a.m. it started to drizzle, vendors were arriving, and the decision was to still hold the fair outside. Around 12:00, it was still cloudy but light rain began to fall. A decision was then made to hold the fair in the lower level of the church. From the beginning the weather was a concern for the team. The city did not issue rain date permits, so that in order to cancel, the church would have to reapply for another permit for another day. The fair was virtually designed for outside, but the lower level was able to accommodate the number of vendors and the 250 people who came to the fair. Those persons who completed a survey were offered a free BPA water bottle. The survey was provided in both English and Spanish (Appendix C). The people who completed the community survey felt that the health fair was a good idea and that they would attend again.

Already deciding that the health fair would take place in 2018, the ministry team follow-up with thank-you emails were immediately sent to the vendors and organizations inviting them to attend the health fair in 2018.

Conclusion

The Bethel Holy Church Health Fair was an excellent opportunity to reach out to the community with resources and support that was needed in the community. The ministry team was able to plan and execute a fair that enabled the church to become visible and viable to the community that in recent years was invisible as noted in the community survey result. It was determined by the team that a yearly health fair needed a more extended planning timeline and that a year would give them the time need to effectively execute the fair. To this end the team began the process of confirming

participants immediately after the fair ended. The intention for the next fair is to increase vendor participation and incorporate more activities for young people. Under the heading of health fair, the church was limited to the types of activities that they could have. Those attractable elements like having music during the fair or using undersigned space around the church were prohibited by the city. The ministry team believed that the weather hampered many people from coming out, although they were pleased with the turnout, pledging to be more diligent with the advertising of the event, utilizing media and other free venues including Facebook to promote the fair.

Internally, the pastor was a strong source of support throughout the process. He was kept abreast of all the details associated with the planning of the fair, but allowed the team to be in complete control of the development. It is hopeful that the membership of the church viewed the outcome of the fair as successful and that will promote better buy-in and more support from the other ministries and auxiliaries from the onset of the planning for next year

The overall success of the Faithfully Fit Challenge was a result of the pastor who understood the dynamics of his community and congregation, who recognized that the health disparity that existed in the church, could be rectified, minimized, or eliminated with an intervention. A formula was created incorporating the elements of education, empowerment and implementation for the Faithfully Fit Challenge, thereby resulting in a doctoral ministry project that started the process of improving the ability of the membership to making healthy sustainable lifestyle choices as well as empowering them to successfully hold their first “wellness” initiative that benefitted both the church and

community. On June 29, 2017, I received an email from Elder Joseph Bell that said in part:

We are still excited about the entire Faithfully Fit Challenge experience. We are now in the process of working on incorporating it into an ongoing joint venture between our Men's Ministry and our Women's Ministry. Several members will continue to perfect the health fair moving forward. They are also close to the relaunch of the Soup Kitchen. They will be incorporating the elements and principles of the Faithfully Fit Challenge as a part of the ministry outreach.

Additional conversations and emails from members of the ministry team confirmed the continued interest to incorporate health and wellness into their lives and the life of the church that has the potential and possibility of helping others to be well and be healthy.

CHAPTER 7

THE DEVELOPMENT OF BWell! MINISTRY AND THE CCC HEALTH AND WELLNESS INTERVENTION PROGRAM

The church, on many levels, has negated the universal health plan created by God by failing to draw attention to the need to be balanced in mind, body and spirit. It is important especially in this age of political turmoil surrounding health reform to introduce or redirect people back to caring for their own health by loving and respecting themselves and paying attention to their mind, body and spirit — including how to make healthy food choices, taking time to exercise and changing the unhealthy behaviors that are the leading causes of chronic illnesses and death. This has led to the design of the organizational chart of BWell! Ministry (Appendix I) based on the development and the implementation of the doctoral ministry project by Rev. Malva Wise-White, educator, minister and certified Holistic Health Coach. BWell! Ministry is designed to offer the Clergy-Church-Community (referred to as CCC) Health and Wellness Intervention Program also referred to as the Faithfully Fit Challenge for the development of Faithfully Fit churches.

Good health practices belong in the church and the outcome of this doctoral ministry project is a testament to the need for teaching sustainable holistic health and wellness practices within the walls of the church, empowering the church to start outreach initiatives that will benefit the community. This program integrates the holistic modulates that promote good health but with a biblical base designed to improve the

overall well-being of the church that includes the dietary lifestyle of the mind, body and spirit. The execution of the CCC, Health and Wellness Intervention Program also referred to as the (Faithfully Fit Challenge) when incorporated into the best practices of the church will still be an ongoing process for the church.

The Biblical passage that give the prophetic impetus for BWell! Ministry, is taken from 3 John 2 (NRSV). “Beloved, I pray that all may go well with you and that you may be in good health, just as it is well with your soul.” The authorship for this text is John the apostle. John wrote a third epistle before he was exiled to Patmos. The letter was probably written about the same time as 1 and 2 John (A.D. 85-95). The purpose of the letter is to wish the congregation well; be well not only spirituality, but in mind, soul and body.

The letter is written from John to Gaius, who is, according to the body of the letter, having difficulty with Diotrephes and needs encouragement. From the salutation, John is taking a pastoral identity; an identity that is both affirming and loving in the same manner that a shepherd is called to watch over and love his sheep. The first word in the text beloved or *agapetos* in the Greek language means dearly, well or beloved dear. Clearly John has been thinking about Gaius and as an elder who has a relationship with his people, not only thinks about him but he includes him in his prayer. John is aware of the strife that is giving Gaius a hard time and therefore reports that things will not only work out, but he thinks will go well for him. Not only does John address the hope for the intended outcome of the situation but he personalizes it, and speaks directly to Gaius. The work of ministry is stressful and as a result it is important that in this case for Gaius to remain in good health. John also notes that Gaius is spiritually well as the word soul in

Greek, *psuche*, meaning breath and/or spirit. In order to be affective in ministry or live a healthy life, it is imperative that a person pay attention not only to the spirit, but continually find ways to nourish and strengthen the body and mind. In the CCC, Health and Wellness Intervention program (Faithfully Fit Challenge), the pastor is the first line of defense and discernment for the need to incorporate healthy change within the church. The issue of self-care must first begin with the leadership in order to be adopted by the congregation. Similarly, the pastoral tone addressed in 3 John 1-2, is continually reinforced and encouraged in the CCC, Health and Wellness Intervention Program (Faithfully Fit Challenge). The BWell! Ministry team is required to demonstrate a loving and caring tone whether in leading a workshop, seminar, conference or preaching. The overall message is that God loves them and in order to truly be healthy, whole and heal, they have to love themselves and practice self-care. This quality was modeled by the site team members, the presenters, and me for the members of Bethel Holy Church with good result.

The plan for BWell! Ministry is to continue to initiate and empower people by working with churches to help them reach their goals of living a physically healthy and spiritually balanced life guided by biblical precepts.

Empowerment, in a Christian framework, is teaching people how health and spirituality are connected. Christian leadership in a Faithfully Fit church can have an active role in this process by becoming genuine partners with people in their quest for better health. Church activities can be designed to integrate health and wellness practices in every aspect of church life; strong physically and healthy church members can become

stronger in spirit and more active in church life and presences in the community as wellness warriors.

In order to begin this health and wellness journey, the clergyperson is first oriented to the purpose of BWell Ministry! and the Faithfully Fit Challenge by completing a comprehensive questionnaire. The BWell! health minister-holistic health educator then will meet, survey and assess the congregation in order to determine the health and wellness needs of the church and then provides a praxis for implementing a self-care program under the umbrella of creating a Faithfully Fit Church.

The CCC Health and Wellness Intervention Program (Faithfully Fit Challenge) is not a medical or clinical intervention program, but in partnership with health organizations, groups, health practitioners and coaches, it offers a variety of modalities that can ensure that the appropriate care is provided for those in need. It is not a substitute for seeking the aid of traditional health care practices but it will empower, equip and provide the strategies and resources that will help the church make informed decisions that will improve their overall health and well-being, thereby aiding the church to becoming a Faithfully Fit Church. The CCC Health and Wellness Intervention Program (Faithfully Fit Challenge) under BWell! Ministry has the potential for further development, even to be incorporated into a 501c3 that will allow the ministry to seek out grants and other revenue sources for churches utilizing its service. Internally the program is integrative, by featuring a health and wellness component in every ministry and auxiliary of the church that would be determined by the pastor and church leadership; this was accomplished at the Bethel Holy Church retreat in October 2016 and continues to be developed by the church today.

At Bethel Holy Church the workshop presentations had a greater impact on the participants when scriptural interpretation and support was emphasized. The uniqueness of the program (Faithfully Fit Challenge) is that it is biblically based; yet supports various holistic teachings and practices that in a very short time made a difference in the congregational life of Bethel Holy Church. The program is not stagnant but organic in design, offering levels of engagement and participation based on the changing needs of the members and congregation.

The CCC, Health and Wellness Intervention Program (Faithfully Fit Challenge), has a strong missions emphasis that calls those members in Faithfully Fit churches to bring the good news of wellness imbedded in the gospel message into their community. The CCC, Health and Wellness Intervention Program (Faithfully Fit Challenge) creates opportunities to promote health and wellness to the community by addressing the issues that are the result of the health disparities that exist; but it also provides programs that will provide assistance to those who are marginalized and to those who are seeking innovative means to improve their health and wellness.

The CCC, Health and Wellness Intervention Program (Faithfully Fit Challenge) emphasizes training to members of the church who will volunteer to teach and serve as wellness coaches. One aspect of their responsibilities is to serve as wellness warriors for the church and the lead support team in the community. A major wellness intervention of the wellness coaches is to coordinate monthly wellness check-ins with people who need and want support and will be held accountable for maintaining or meeting their health goals.

The CCC Wellness Intervention Program (Faithfully Fit Challenge) is designed for outreach and partnership with schools and senior programs who are the most vulnerable members of the community by providing hands-on cooking workshops, once a month Sunday Suppers, health fairs, hosting food hubs, and collapsible and traveling wellness clinics. Other examples of working in the neighborhood can include developing a plot of land at church if permissible, or seek to partner with other community groups and work with community cooperatives to grow food, thereby providing food security to those who cannot afford fresh produce. The program encourages any and all activities that deem important and viable to the health and wellness of the community. Most importantly, the church becomes a spiritual advocate for the community, ever present, prayerful and supportive of movements and organizations that lobby for the health and well-being of others.

CHAPTER 8 MINISTERIAL COMPETENCIES

Prophetic Agent

Expand awareness of my cultural locations and biases and the global implications of my commitment and actions as it relates to improving the physical and mental health of the community.

Evaluation

I will integrate my research and findings into a hands-on practical informational guide that will be used for my work in ministry that is related to the improvement of the health and wellness of the church and use it as a resource guide for my health coaching practice. A site team member will assess my achievement of these strategies. (See Appendix L for the Informational Guide.)

Ecumenist

Grow in knowledge and appreciation of other denominational, confessional, cultural and religious traditions.

Strategies:

- Research other cultural foodways practices associated with three cultural groups.
- Research internet sites that provide reference materials and resources.
- Visit restaurants in the tri-state New York area, representative of the cultural foodways practices researched.

Evaluation:

To create a portfolio that expands my knowledge, understanding and appreciation of food practices of the three cultural groups. A site team member will determine my achievement. (See Appendix M.)

Spiritual Leader

Seek to grow in knowledge of the current and past spiritual practices of Christian and other faith traditions which will strengthen my spiritual foundation and ability to provide leadership in a culturally diverse community.

Evaluation: To integrate my reading, research and understanding of biblical foodways and other faith traditions and foodways practices into the creation of two sermons that I will preach at Bethel Holy Church and be rated by site team members and religious leaders of the church. The criterion for evaluation the sermon will be an evaluation form completed by the site team and religious leaders that will indicate the strength of the sermon in the following areas: biblical, authentic, contextual and life-changing. The benchmark to determine the achievement of the goal will be an overall rating of very good.

Summation

The term biblical foodways is derived from the Merriam-Webster Dictionary definition of foodways, which is defined as the eating habits and culinary practices of a people, region or historical period.⁸⁸ The term biblical foodways does not however denote the foods that were grown or eaten in various regions of the lands presented in the Bible. My usage of the term biblical foodways way is implied to the process of preparing and

⁸⁸ Merriam-Webster, s. v. "foodways," <https://www.merriam-webster.com/dictionary/foodways>.

delivering spiritually nutritional based on the Bible, for the edification, nourishment and well-being of the listener. This terminology supports my role as a spiritual leader especially in context of my project and goal to teach sustainable holistic health and wellness practices.

In context to my project, to teach sustainable health and wellness practices at Bethel Holy Church, the delivery of the sermon became a vital part of the Pentecostal biblical foodways practice that allowed the membership of Bethel Holy Church to receive spiritual nourishment. The foundation for biblical foodways practices is based on a culinary term using in preparing a dish, called the roux. The roux is the baseline ingredient used in French Cajun, Creole and African Cuisine. It is a type of thickener that gives a dish substance and its signature flavor. Special attention is given to the preparation of the roux including the various herbs and seasoning that will give the dish its distinct taste.⁸⁹ The roux in the biblical foodways is the preparation, content and subject of the sermon. In sermon preparation, the roux includes the workings of the Holy Spirit, who is also the supreme wordsmith that encapsulates the sermon by bringing to remembrance to the preacher during the sermon preparation process the people, region and history. The roux causes the sermon to become an edible, sustainable, and a spiritually nutritional enriching meal, based on the Word of God. The Bible supports this premise when Jesus stated, “One does not live by bread alone, but by every word that comes from the mouth of God” (Matthew 4:4 NRSV).

⁸⁹ John D. Folse, *The Encyclopedia of Cajun & Creole Cuisine* (Gonzales, LA: Chef John Folse & Co., 2004), see especially “Troubleshooting roux,” 130; “Oil-based roux,” 130–131; “Butter roux: the classical and Creole roux,” 132–133.

The rous, for the two sermons that I preached on Divine Healing at Bethel Holy Church, focused on an Old Testament and New Testament narrative (see Appendix N). Divine healing is part of the biblical foodways system of the Pentecostal Faith, Christian Science, Apostolic Assembly of the Faith in Christ Jesus, Seventh Day Adventist, Church of God in Christ; it is also associated with some New Age practices. According to a Newsweek poll, 72 percent of Americans say they believe that praying to God can cure someone, even if science says the person doesn't stand a chance.⁹⁰

As the Bethel Holy Church membership embraces the Faithfully Fit Challenge, the spiritual connection to health and healing needed to be incorporated into the process. What better way for this to happen then to bring to their remembrance the biblical narratives on divine healing, spoken from the pulpit. Divine healing is the rous, and integral ingredient of their Pentecostal biblical foodways. As a spiritual leader, holistic health and wellness alternatives must be introduced and supported by biblical foodways; that is the Word of God.⁹¹

⁹⁰ Claudia Kalb, "Can Religion Improve Health?" *Newsweek*, November 9, 2003, <http://www.newsweek.com/faith-healing-133365> (accessed August 25, 2017).

⁹¹ John Christopher Thomas and Frederick J. Gaiser, "Healing in the Bible: Theological Insight for Christian Ministry," *Journal of Pentecostal Theology* 21, no. 1 (January 2012): 16-26.

APPENDICES

APPENDIX A:
DEMONSTRATION PROJECT PROPOSAL

TEACHING SUSTAINABLE HOLISTIC HEALTH PRACTICES FOR THE
DEVELOPMENT OF A WELLNESS MINISTRY IN A CONGREGATIONAL
SETTING

By

MALVA WISE-WHITE

New York Theological Seminary

July 15, 2016

Challenge Statement

As an educator, minister and certified Holistic Coach, I find that there is an urgent need to promote and teach sustainable holistic health practices in a congregational setting where many members want to improve their quality of life. This project is designed to educate the church members on how they can improve their ability to make healthy lifestyle choices as well as empower them to start a “wellness” initiative that will benefit both the church and community.

Table of Contents

CHAPTER 1 INTRODUCTION TO THE SETTING	1
CHAPTER 2 ANALYSIS OF THE CHALLENGE.....	6
CHAPTER 3 PLAN OF IMPLEMENTATION	8
CHAPTER 4 RESEARCH QUESTIONS	10
CHAPTER 5 EVALUATION PROCESS	13
CHAPTER 6 MINISTERIAL COMPETENCIES.....	16
APPENDIXES	23
APPENDIX A TIMELINE	24
APPENDIX B BUDGET	28
BIBLIOGRAPHY	29

CHAPTER 1 INTRODUCTION TO THE SETTING

Bethel Holy Church, Harlem, New York, is a member of the Mount Sinai Holy Church of America. The church Episcopal in governance, has approximately one hundred and thirty congregations in fourteen states and four countries. The denomination originally began in Philadelphia in 1924 and was founded by Ida b. Robinson.¹ Bethel Holy Church in New York City started in 1932. The leadership of Bethel Holy Church until his passing December 2015 was Bishop Joseph H. Bell Sr. Under his leadership he established an outreach ministry that includes a soup kitchen, clothing distribution and food pantry program. The ministry at Bethel Holy Church also served parents and their children in dealing with social, peer and academic issues.² Bethel Holy Church is actively engaged in evangelism and outreach, by creating opportunities to connect with the changing neighborhoods that surround the church.

Bethel Holy Church is located at 922 St. Nicholas Avenue. Once considered a Harlem address, the zoning law now locates the church in the southern part of the Washington Heights and Inwood communities. According to the New York City, Community Health profile, Manhattan, Manhattan Community District 12: Washington Heights and Inwood, reports that 27% of residents of this Community District 12 live

¹ Mtsinaiholychurch.org, 'Mount Sinai Holy Church Of America Inc', last modified 2015, accessed November 26, 2015, <http://mtsinaiholychurch.org>.

² Bhcn.org, 'History - Bethel Holy Church', last modified 2015, accessed November 26, 2015, <http://bhcn.org/history>.

below the federal poverty level and the district's poverty level. This statistic is the reason that the Bethel Holy Church's soup kitchen has been so successful in meeting the needs of the community residence.

Gentrification has had a major impact on the church, as the real estate prices continue to rise and the affordability of housing becomes less available to those persons who have been longtime dwellers in the area. As a result, this one-time community church is now home to many of the congregates who live in other parts of the city and some travel as far away as New Jersey and Connecticut to attend church services and other church programs. The changing dynamics of the neighborhood has also been a challenge for the church. As the wave of gentrification slowly moves north from one hundred twenty-fifth street, there is a clear distinction between the newly developed and renovated buildings and those that are remnants of urban squalor. The church itself is situated in the middle of a busy intersection of 155 Street and St. Nicholas Avenue. Traveling east on 155 Street and over the bridge connects Manhattan to the Bronx and home of the famous, Yankee Stadium.

Pockets of this community has a large Hispanic population that has taken advantage of the church's outreach programs in recent years. According to a study conducted by AECOM in 2009, 67% of the Hispanic population is the highest ethnic composition in the area when compared to New York City which has a percentage of 27%.³

Among the issues that the Associate Pastor and interim pastor Elder Joseph Bell Jr., hopes to address, is the need to institute a wellness program that can benefit both the

³ AECOM, NYC Full Service Grocery Store Analysis (New York City: AECOM, 2010).

members as well as the community. According to Elder Bell, the major health challenges the congregation are experiencing are obesity, high blood pressure and diabetes.⁴ As a church where the congregation consists of people who are the middle class and working poor, the issue of recognizing the impact of poor eating habits as well as the inability to purchase quality food items is extremely challenging for the people who live in the community. The premise of the church based on the gospel message is that the membership has a responsibility to be healthy in soul, mind and body. According to Elder Bell, this is becoming one priority of the church.⁵ This priority for the city of New York was also a driving force of the former Bloomberg administration. During his administration, city health agencies pushed forward Bloomberg's public health agenda that included a public health policy.⁶ Bloomberg confronted the health concerns that impacted the lives of New Yorkers by incorporating strict dietary guidelines in restaurants and other eateries, as well as the prohibition of smoking in public area. The current mayor Bill de Blasio, is also working to reduce health inequities in his One New York: The Plan for a Strong and Just City (ONENYC) in which his administration has outlined a vision to transform New York City and every neighborhood guided by the principles of growth, equity, sustainability and resiliency.⁷ However the disparity in Washington Heights still exists. In 2010, New York City Healthy Bodegas Initiative was launched with the goal to boost the availability of and demand for healthy foods in New

⁴ Elder Joseph Bell, 'Interview', Rev. Malva Wise-White interview by, in person (office, 2015).

⁵ Ibid.

⁶ Medicaexpress.com, 'How Did He Do It? Mayor Bloomberg's Public Health Strategy Evaluated', last modified 2015, accessed September 7, 2015, <http://medicaexpress.com>.

⁷ #OneNYC, '#Onenyc: The Plan For A Strong And Just City', last modified 2015, accessed November 26, 2015

York City neighborhoods with the highest rates of poverty and chronic disease. It reported that very few bodegas provided fresh produce, fruit and low-fat milk.⁸

Bethel Holy Church in their effort to provide quality meals for those who frequent the soup kitchen feels that there is more that can be done to provide nutritious meals to help promote a healthier lifestyle. The church is realizing the need to improve the quality of care for the congregation as well as the community. They envision the incorporation of a wellness initiative as part of the evangelism and outreach ministry of the church with possible support of several well-known hospitals and organizations in proximity to the church; Columbia Presbyterian Hospital, Harlem Hospital in Manhattan and Lincoln and Montefiore Hospital in the Bronx that provide community outreach programs. In addition, the church is in partnership with the Time Square Church, Feed New York program, where they are recipients of fresh produce; carrots, potatoes, seasonal fruits and some canned items every month. For many people who live in the neighborhood there are very few places where people can buy fresh produce. Most people in the neighborhood shop at the local C Town grocery store.

According to Elder Bell, the adoption of a holistic wellness program in the church would greatly help improve the overall health and wellbeing of the membership by encouraging the membership to engage in exercising and other physical activities which will help prevent the onset of debilitating diseases. He feels that taking a pro-active approach to wellness will benefit not only the older members but also the teen population of the church.⁹ Overall the congregation believes that the church occupies a central place

⁸ Department of Health and Mental Hygiene, New York City Healthy Bodegas Initiative, (New York City: Department of Health and Mental Hygiene, 2010).

⁹ Elder Joseph Bell, 'Interview', Rev. Malva Wise-White interview by, in person (office, 2015).

in the lives of its members and should emphasize wholeness-physical, relational and spiritual well-being.¹⁰ Based on a general questionnaire distributed on November 22, 2015, the membership agreed that a health ministry would allow the membership to become or remain healthy and would enable them to reach out to others with confidence. and people would become more effective for God. The type of wellness program that the congregation envisions should also offer healthy eating, and provide regular checkup. Being community based the program can be a vehicle that will help people develop a relationship with the healing power of God. Currently many members do not believe that Bethel Holy Church is a healthy church, however, they believe that the leadership will be Supportive of a health program. Many members believe that the church as a responsibility to eliminate the health disparities that exist in their congregation and those that are ravaging the community. They wholeheartedly felt that the mission of motivating the congregation to change is an important mission.

¹⁰ Bhcny.org, 'History - Bethel Holy Church', last modified 2015, accessed November 26, 2015, <http://bhcny.org/history>

CHAPTER 2

ANALYSIS OF THE CHALLENGE

Major health issues plague our nation and impacting the lives of both young and old. The increase rise of child obesity is directly related to poor eating habits and lack of exercise. First Lady Michelle Obama, initiated the “Let’s Move” program, that addresses the need of wellness and prevention as a true key to changing the health paradigm in this country.

The church has not been immune to these health issues. In an article published in Faith and Leadership entitled, a holistic approach to wellness stated that “concern for the health and wellness of Christian pastors, especially in mainline denominations, have been rising for a number of years”.¹¹ A 2001 Pulpit and Pew research project revealed strikingly high rates of obesity in a nationwide survey of parish pastors. Recent newspaper and magazine articles have reported pastors dying in the pulpit from a heart attack or stroke.¹² Celebrity gospel singers and entertainers have also issued the alarm to their own health challenges and the need to change their lifestyle. I have met very few pastors and church leaders who have chosen to integrate wellness into a congregational setting beyond the parish nurses who may be available to take blood pressure after a church service; especially in the black church. However, I strongly believe if the church

¹¹ “A Holistic Approach to Wellness,” Health and Well-being Research, August 3, 2009, www.faithandleadership.com/features/articles/holistic-approach-wellness.

¹² Scott Stoll, “Fat in Church,” Fox News, June 3, 2012, www.foxnews.com/obesity-epidemic-in-america-churches.html.

wants to remain sustainable; churches must begin focusing their attention on the health and wellness of every church member. The role of pastor as the leader of the church must set the climate for the integration of holistic wellness into the body of the church. It is the leadership of the church or faith community that has the ability to empower the people to integrate the healing and wellness practices into every aspect of the ministry of the church as well as into their own lives and community.

I found that congregates wholeheartedly embraced the opportunity to learn and participate in new health practices when it was offer to them at their churches; especially since many of them were already confronting their own health challenges and were looking for more holistic ways to take better care of themselves. Providing opportunities to achieve or integrate wellness allowed church members the comfort and assuredly that Jesus is already available to partner with them in their healing.

Our world is awaking to the importance of sustainable choice and preventive health care. In the last ten years, organizations have been lobbying for our Congress to invest in healthy food. School lunches have been changed because of the heightened awareness of the importance of healthy lunches for our children. In September 2011, the U.S. General Assembly devoted it meeting to world obesity and diabetes.¹³

The church must take an active role in promoting change in addressing our global health crises from the pulpit to the pew and then out into the community. My D.Min focus is to train, educate and support a local church to find their way to better health and lifestyle practices and then use it as a catalyst for change in the community.

¹³ “Global Action Plan for the Prevention and Control of Noncommunicable Diseases,” World Health Organization, www.who.int.

CHAPTER 3 PLAN OF IMPLEMENTATION

Goal and Strategies

Goal 1: To acquire information from a segment of the church population on their need for a health program.

Strategy 1: To meet with the leadership of the church to obtain their perspective what is the health needs of the church. (October 2016, Wise-White)

Strategy 2: To develop a survey and administer to a select number of congregants (January 2017, Wise-White)

Strategy 3: Tabulate the result of the surveys (pre and post) and discuss the result with the Wellness Ministry Team and church leadership. (June 2017, Wise-White)

Evaluation of Goal 1: The information from the survey completed by selected congregants as well as the post-survey conversation will result in the creation of eight workshops that will address the main health needs of 50% of the church members.

Goal 2: Develop and implement a series of workshops based on the key target areas of interest identified in the survey. The workshops will be open to both church members and the community-at-large.

Strategy 1: To create the goal and objective of each workshop, and provide workshop materials. (December 2016-March 2017, Wise-White).

Strategy 2: To promote the weekly workshops as an important initiative of the (January 2017- March 2017, volunteer church members.

Strategy 3: To conduct eight workshops over an eight-week period on topics

exploring selected health and wellness topics. (January-March 2017,
Wise- White)

Evaluation of Goal 2: A post workshop survey will be developed to evaluate the effectiveness of the workshops in helping the congregants begin the process of living a healthier sustainable lifestyle.

Goal 3: To create a health and wellness mission statement for the church and outreach initiative to the community.

Strategy 1: To meet with volunteer congregants to craft a health and wellness mission statement that will be presented to the church leadership for approval. (May 2017, Wise-White, volunteer church members).

Strategy 2: To continue working with volunteer congregants for developing and implementing a community outreach program. (January 2017-March 2017, Wise-White, volunteer church members).

Strategy 3: To hold a community outreach event (July 2017- August 2017, Wise-White, volunteer church members).

Evaluation of Goal 3: The successful implement a community health and wellness event based on the health and wellness mission statement of the church.

CHAPTER 4 RESEARCH QUESTIONS

Biblical

Why must the church become an agent of change that exemplifies the Biblical message through the incorporation of a holistic wellness ministry that will benefit both the church and community?

The Bible has been paramount in identifying biblical food way practices. It also provides many scriptural references that support the need to practice health and wellness. In addition, healthy dietary practices were identified in the creation model. Healing is a theological theme in the gospel message. It is critical in the time we are living, to present the importance of both physical and spiritual health within and outside the walls of the church in a biblical context. There is also a need for people especially Christians to align their bodies God's plans lives and well as the earth.

Social

How will the implementation of health and wellness practices in the congregational setting become the framework to improve the health of parishioners and therefore become the catalyst for a wellness initiative that will benefit both the church and community?

Today more than ever, chronic illness is connected with a person's dietary lifestyle. Understanding how we eat and why we eat is an important personal assessment and a prescription for implementing change. Studies has indicated that cultural culinary

practices can have an impact on a person's health. It is also important to understanding within the black church, the historical African food way experience, and its impact on our modern day dietary practices. Empowerment in a Christian framework is teaching people how health and spirituality are connected. The church can have an active role in the process by becoming genuine partners with people in their quest for better health. Church activities can be designed to integrate health and wellness practices in every aspect of church life. Strong physically and healthy church members can become stronger in spirit and more active in church life. The new evangelism will be geared toward the education and practice of total self-care from the pulpit to the pew and thereby making the church relevant to the needs of the people and community in which it serves.

Spiritual Life and Practice

How will a spiritual perspective of health and wellness encourage the congregation to take on a health and wellness agenda for the entire church that will also have the potential to impact the community as well?

It is important that the church membership recognize a stronger connect between their physical and spiritual life and within the context of the two, a need to develop a theology eating should be woven within the churches spiritual practice. In this context the idea of health and wellness is integrated and woven into the fiber of church life and becomes a key mission, that is adopted into every component of church life. As a result, the church is empowered to engage in sustainable eating and lifestyle practices that will enhance the spiritual life of the church as well. The church on many levels have negated the universal health plan created by God by failing to draw attention to the need to be balanced in mind, body and spirit. It is important that people begin the process of being re-directed

back to caring for their own health, including how to make healthy food choices, taking time to exercise and managing the unhealthy behaviors that are the leading causes of chronic illnesses and death.

CHAPTER 5 EVALUATION PROCESS

Method of evaluation 1

The first method of evaluation for this project is to determine the measure of growth in the area of wellness that was obtained by each individual participating in the project as well as the outcome of the corporate activities planned for the church. In order to accomplish these goals in alignment with the plan of implementation, the participants in the church will be asked to complete a pre-survey, or questionnaire that will assess the status of the participants in the following areas: personal health, biblical knowledge, an understanding of the references associated with healthy eating and creation care, the importance of incorporating health and wellness in the church as an evangelistic strategy. A scoring rubric will be the measure of assessment used to evaluate the pre-survey or questionnaire and the acquired level of competency associated with each question or groups of questions.

The eight-week workshops will address each of these major topics, based on the goals and objectives for each workshop. In addition, each participant will receive one on one coaching, based on the goals and objectives of the workshops as well as their own personal wellness goals.

Method of evaluation 2

The second method of evaluation of the project will be based on the post-survey/questionnaire which will be the same as original. The overall evaluation will be

based on the same scoring rubric used in the pre-survey or questionnaire, with a set criterion as well as a measurement for each criterion. The hope is that the participants will be able to identify growth, or improvement in the each of the major topic areas and clearly be able to distinguish their growth in accordance with the rubric. In addition, those questions that target specific health goals, for example, weight, blood pressure, change in lifestyle including dietary lifestyle will indicate how successful the project was in meeting the needs of the participants. In addition, ongoing assessment associated with these areas will be monitored during the monthly telephone check-ins, so that appropriate coaching can be given to help improve and empower the participant to meet their goals.

Method of evaluation 3

The third method of evaluation will be the creation of a mission statement by the participants for the wellness ministry based on their acquired knowledge that will be both theological and practical. This mission statement will help the wellness ministry as well as the church leadership, define the goals, ethics, culture norms and overall core value of the ministry and why the ministry is vital to the life of the church as well as the community at large.

Method of evaluation 4

The fourth evaluation will be to demonstrate how wellness activities and events can be a beneficial tool for community outreach and evangelism, by hosting a wellness street fair. This activity will be evaluated based on participation from health vendors and business as well as having people from the community attend. The response of the visitors will be a method to determine the overall success of the event.

The outcome of the suggested activities in the project will determine whether the church will be able to continue developing a wellness initiative that is both empowering as well as sustainable. This project will serve as a gage to help the church continue to create and plan wellness projects, programs and events that will be beneficial to both the church and community in the future.

CHAPTER 6 MINISTERIAL COMPETENCIES

The Process

The members of the Site Team committed their full support, spiritual love and dedication in accompanying me in completing the competency assessment process. The Site Team Members involved were Natasha Blake (Paterson, NJ), Gwen Franklin (Teaneck, NJ), Benjamin Mtundu (Chicago, IL), Robert White (Englewood, NJ), Larry Thomas (New York, NY).

During the period August 3 – 15, 2015 I Informed Site Team members individually of the assessment process and provided them with the assessment package.

At the August 30, 2015 Site Team meeting, the Site Team met to review the individual assessments. The individual assessments were shared with me and then compiled by Larry Thomas and presented in composite form.

A summary of the Site Team's and my assessments of ministerial competencies follow:

The Assessments

Theologian

Rev. Wise-White has a sound theological attentiveness, awareness and understanding of scripture, church doctrine and the importance of biblical study. She continually seeks out a reads materials written by contemporary theologians and non-secular authors

offering non-traditional perspectives on the role of faith systems in today's society. She then interprets and explores those interpretations with congregants.

Preacher

Rev. Wise-White's sermons are well organized. Sermons are thoroughly researched and delivered in a confident, yet nurturing tone. Approaches the interpretation of scripture from a building block perspective, combining traditional and contemporary methods for communicating and connecting with multi-cultural, mixed aged congregants. Uses Christ-centered materials and artistic supports to motivate the desire for internal growth. Shapes messages to the audience and the societal topics of the day.

Worship Leader

Rev. Wise-White prepares worship services with the understanding that worship is a mind, body, soul and spiritual experience. She presents it as a lifestyle. She has the ability and gift to develop her message to bring awareness to the individual as well as the overall congregation. Her services have a focused and purposeful design, but encourage congregational expression of confirmation expression of understanding of the theological message. She strategically incorporates music and other art forms reflective of the culture of the congregation into the service as a way to heighten the sensitivity to the message.

Prophetic Agent

Rev. Wise-White observes, analyzes and acknowledges the need for transition and transformation in our society, and in our individual spiritual development. She has history of social activism and embraces a long standing commitment to social justice. She is consistent in her awareness and forth-telling of the truth about social issues and injustices

affecting the community, and communicating that awareness in a way that meets the needs of the individual, church and community.

Leader

Rev. Wise-White demonstrates strong leadership qualities. She is an excellent listener and decision maker. She is attentive, acknowledges the strengths of others, and is skilled in providing constructive criticism through the concept of “loving up” your congregation. She uses this skill to support and motivate. She is skilled at delegating responsibilities and doesn’t hesitate to recognize commitment and accomplishments. In her role as a church planter she has provided instruction on the qualities of effective leadership.

Religious Educator

She is an effective educator. She utilizes her training and skills as a professional educator to support her ability to stimulate curiosity on the part of others about the need for and role of spirituality in our daily lives. She is organized, well prepared and skilled in identifying related resources that help others explore the human experience from a religious perspective. She has the ability to tailor materials and her vision for each educational experience for a mix of ages and cultural backgrounds. She is skilled at training trainers, delegating duties and leading bible study classes, regional denominational workshops and one-to-one interactions

Counselor

Rev. Wise-White embodies a warm and inviting spirit. She is an excellent listener and communicator, with an attentive ear for detail. Not only does she identify the need for healing, sustaining, guidance and reconciliation, but she genuinely motivates the

individual or group to want to work through the difficulties or crises and to trust a Christian-centered process.

Pastor/Shepherd

Rev. Wise-White has a deeply caring heart for all of God's people. She encourages and provides spiritual support to all participants of the church. She nurtures and provides comfort to congregants in times of need and assures them of God's love. She is intuitive in determining when there is a need to reach out to those that may require her support. As Spiritual Leader – Rev. Wise-White is attentive to the spiritual journey of the on-going relationship with God of both herself and those in her pastoral care. She demonstrates a consistent discipline towards her journey and is effective in encouraging and guiding others in developing such discipline. She practices self-care. She works to expand her knowledge of current and historical faith traditions in order to refine her ability to effectively meet the increasingly unique spiritual needs of the community.

Ecumenist

She continues to study and deepen her knowledge of other denominations and faith traditions, and to initiate activities that promote interdenominational dialogue and worship experiences. She is a unifier by nature, and as such, believes in the pursuit of enhanced cooperation between all denominations.

Evangelist

She is very active in the denominational Regional Association. She performs the role of Regional Church Planter as part of her overarching commitment to spread the word of God and the love of Christ. She consistently continues to witness and Evangelize in the way of Grace to meet the needs of individuals where they are.

Administrator

She has demonstrated a unique administrative skill in managing limited physical, human and financial resources of a church. She is a creative problem solver and enlists the support of others directly and indirectly connected to the church. She has sound organizational, analytical and communication skills. She is attentive to detail and effective in her effort to create a sense of purpose. She encourages group participation in the development of the mission, goals and strategic planning. She is an enthusiastic and unselfish administrator and doesn't hesitate to contribute personal resources to the achievement of the mission.

Competencies Chosen for Development

- 1) **PROPHETIC AGENT**: Expand awareness of my cultural location and biases and of the global implications of my commitments and actions as it relates to improving the physical and mental health of the community.

Strategies:

- A) Become familiar with the work of the National Black Church Initiative as a resource for promoting change in the black church.
- B) Research websites geared toward creating sustainable health interventions for churches.
- C) Research organizations and associations that are action oriented toward exposing politics and social injustice of the food industry on the consumer.

Evaluation:

A) I will integrate my research and findings into hand-on practical informational guide.

- 1) **ECUMENIST:** Grow in knowledge and appreciation of other denominational, confessional, cultural and religious traditions.

Strategies:

- A) Research other cultural food way practices associated with three cultural groups.
- B) Research internet sites that provided reference materials and resources.
- C) Visit restaurants in the tri-state New York area representative of the cultural food way practices researched.

Evaluation:

- A) To create a portfolio documenting the research and restaurants visited.

SPIRITUAL LEADER: Seeks to grow in knowledge of the current and past spiritual practices of Christian and other faith traditions which will strengthen my spiritual foundation and ability to provide leadership in a culturally diverse community.

Strategies:

- A) Research spiritual practices associated with food in a Christian context.
- B) Read about food practices in other faith traditions.
- C) Continue to integrate my understanding of food way practices with the cultivation of my
organic vegetable garden (farmacy).

Evaluation:

A) To integrate my reading, research and understanding of biblical food way practices into the creation of two sermons that will be preached and evaluated by site team members or religious leaders at the site church.

APPENDIXES

Appendix A
TIMELINE

Date	Task/Activity	Tools/Necessary to	Person(s) Responsible
July 11,2016	Meeting with Elder Bell to discuss proposal timeline and tentative activities for project	Project Timeline Draft	M.Wise-White, Site Team
July 15, 2015	Submit project proposal	Complete D.Min Project Proposal	M.Wise-White
July-August 2016	Proposal Approval		Dr. Fields
July-August 2016	Update E-mail Site Team/Attached Approved Proposal	Computer	M.Wise-White, Site Team
August-October, 2016	Research/Reading Workshop Planning Goal 1- Strategy 1	Books Internet Resources	M.Wise-White
September 2016	Meeting Elder Bell Proposal Review Permission to send emails to members	Retreat Preparation	M.Wise-White, Elder Bell
September 2016	Prepare Materials for Leadership Retreat Goal 1-Strategy 1	Research/Writing	M. Wise-White
October 29, 2016	Leadership Workshop/Bethel Holy Church, Retreat Goal 1-Strategy 1	Power Point Presentation	M.Wise-White, Site Team
October 2016	Preparation for BH Wellness Ministry Team Meeting	Research/Writing Preparing Handouts Agenda for Meeting	M.Wise-White
October 2016	Wellness Workshop Preparation Goa11- Strategy 1	Research/Writing	M.Wise-White
November 5 2016	BH Wellness Team Meeting Goal 2-Strategy 1&2	Handouts Including: Agenda Project Timeline	M.Wise-White

		Workshop Topics Selection of Chairperson	
December 2016	Wellness Workshop Preparation Goal 2- Strategy 1	Research/Writing	M.Wise-White
December 2016	Preparation for Wellness Ministry Meeting Phone Conference: Wellness Chairperson	Discuss Agenda	M.Wise-White, Wellness Chairperson
December 3 2016	Ministry Team Meeting: Planning Church Wellness Kick-off	Handouts Delegation of Duties	Wellness Chairperson, BH Ministry Team, M.Wise-White
December 2016 Week of: 12/11,12/18,12/15	Weekly Phone Conference: Kick-off Update Preparations	Kick-off Updates	Wellness Chairperson, BH Ministry Team, M.Wise-White
December 31, 2016	Kick off Breakfast Set-up		Wellness Chairperson BH Ministry Team, Church Volunteers
January 1, 2017 (First Sunday)	Wellness Kick-off Breakfast Goal 1- Strategy 2	Handout: Surveys (To be completed) Workshop Topics Food	Wellness Chairperson, BH Ministry Team, Church Volunteers, Site Team Members
January 2017	Workshop Planning Goal 2-Strategy 1	Research/Writing/Creating PowerPoint and Supporting Materials	M. Wise-White
January 7,2017	BH Wellness Team Meeting Goal 3-Strategy 3	Agenda: Wellness Day- Community Outreach	BH Wellness Chairperson, M.Wise-White
January 8,15,22,29, 2017 (Sunday Mornings) Workshops 1-4	BWell! Workshops Goal 2-Strategy 3	Handouts Computer/Power point	M.Wise-White
Week of: January 29 2017	New & Good Phone Conversation	Update on Wellness Progress (individual)	M.Wise-White, BH Members

February 2017	Workshop Planning Goal 2-Strategy 2	Research/Writing/Creating PowerPoint and Supporting Materials	M.Wise-White
February 4, 2017`	BH Wellness Team Meeting Goal 3- Strategy 2	Agenda: Wellness Day-Community Outreach	BH Wellness Chairperson
February ,5,12,19,26 2017(Sunday Mornings) Workshops 5-8	BWell! Workshops Goal 2-Strategy 3	Handouts Computer/Power point	M.Wise-White
Week of: February 26	NEW & Good Phone Conversation	Update on Wellness Progress (individual)	M.Wise-White, BH Members
March 2017 (Lenten Season Begins: Wednesday, March 1 st)	Workshop Planning Goal 2-Strategy 1	Research/Writing/Creating PowerPoint and Support Materials	M.Wise-White
March 4 2017	BH Wellness Ministry Meeting Goal 3-Strategy 3	Agenda: Planning Community Outreach	Wellness Chairperson, Ministry Team, M.Wise-White
Week of March 26	NEW & Good Phone Conversation	Update on Wellness Progress/Report Writing	M.Wise-White, BH Members
April 1 2017	BH Wellness Ministry Goal 3-Strategy 3	Agenda: Planning Community Outreach/WELLNESS Day	Wellness Chairperson Ministry Team M. Wise-White
April 22, 2017-EARTH DAY!	Community Outreach WELLNESS DAY!	Including: Vendors, Community Health Organizations, Black Businesses	Wellness Chairperson, BH Ministry Team Church Volunteers M.Wise-White, Site Team
Week of April 23	New & Good Phone Conversation	Update on Wellness Progress(individual)	M.Wise-White, BH Members
May 2017	Meet with Project Advisor	Discuss project progress	M.Wise-White
May 2017	Begin analyzing information from survey and conversation updates	Writing Report/Post Evaluation	M. Wise-White

June 3, 2017	BH Ministry Meeting Goal 3- Strategy 3	Agenda: Feedback on Wellness Day Create Mission Statement Planning for 2018	M. Wise-White, Wellness Chairperson, Ministry Team, Site Team
Week of June 26, 2017	Meeting: Elder Bell	Post Project Assessment/Evaluation	Wellness Chairperson, Ministry Team, M.Wise-White, Site Team
July-December 2017	Begin working on DMin Project Presentation and Dissertation Including: Meet with Advisor, Site Team Review	Editor	M.Wise-White, Advisor, Site Team
January 2018	Submit DMin Project		

Appendix B
BUDGET

Date	Task/Activity	Tools/ Necessary to Complete task	Person(s) Responsible	Budget	Source of Funding
10/2016- 6/2017	Workshop Preparation/Reports/ Surveys, Handouts	Office supplies (ink, Paper, copier) Video camera	Church, M.Wise- White	1,000.00	Church, M.Wise- White
10/2016	Video Taping and Power Point Presentation	Purchase video camera and camera	M. Wise- White	1,000.00	M.Wise- White
1/1/17	Kick-off Breakfast	Paper Goods Food items	Church	200.00	Church
10/2016- 6/30/17	Travel Expenses	Gas/Tolls	M.Wise- White	500.00	M.Wise- White
1/2017- 3/2017	New & Good Phone Conversations	Phone	M.Wise- White	No cost	M.Wise- White
4/22/17	Wellness Street Fair	Brochures Flyers Banners Decorations	Church	350.00	Church

Bibliography

- AARP. "Preaching Better Health." http://www.aarp.org/health/healthy-living/info-2015/preaching-better-health_print.html (accessed 23 February 2016).
- Abbots, Emma-Jayne, and Anna Lavis, eds. *Why We Eat, How We Eat: Contemporary Encounters between Foods and Bodies*. Critical Food Studies. Farnham, Surrey, England: Ashgate Pub. Limited, 2013.
- Abramson, John. *Overdosed America: The Broken Promise of American Medicine*. New York: HarperPerennial, 2005.
- Ackerman-Leist, Philip. *Rebuilding the Foodshed: How to Create Local, Sustainable, and Secure Food Systems*. The Community Resilience Guide Series. Santa Rosa: Post Carbon Institute, 2013.
- Afrika, Llaila O. *African Holistic Health*. 7th ed. Buffalo, NY: EWorld, Inc., 2004.
- Afua, Queen. *The City of Wellness: Restoring Your Health through the Seven Kitchens of Consciousness*. Baltimore: United Book Press, Inc.: Heal Thyself Incorporated, 2009.
- AHA/ASA Newroom. "Southern Diet Could Raise Your Risk of Heart Attack." <http://newsroom.heart.org/news/southern-diet-could-raise-your-risk-of-heart-attack>. (accessed February 16, 2016).
- Ahlberg Calhoun, Adele. *Spiritual Disciplines Handbook*. Downer Grove: InterVarsity Press, 2005.
- Alber, Susan. *Eating Mindfully: How to End Mindless Eating and Enjoy a Balanced Relationship with Food*. Oakland: New Harbinger Publications, Inc., 2003.
- Alcock, Joan P. *Food in the Ancient World. Food through History*. Westport, Conn.: Greenwood Press, 2006.
- Allen, John S. *The Omnivorous Mind: Our Evolving Relationship with Food*. Boston: Harvard University Press, 2012.
- Ashby, Muata, and Karen Vijaya Ashby. *Kemet Diet: Ancient African Wisdom for Health of Mind, Body and Spirit*. Miami, Fla.: Cruzian Mystic Books/Sema Institute of Yoga, 2001.
- Aylott, Jill, Iran Brown, Rob Copeland, and Dave Johnson. "Tackling Obesities: The Foresight Report and Implications for Government Faculty of Health and Wellbeing." *Sheffield Hallam University* (March 2008). <http://repad.org>. (accessed June 28, 2016).

- Ayres, Jennifer R. *Good Food: Grounded Practical Theology*. Waco: Baylor University Press, 2013.
- Bahnson, Fred. *Soil and Sacrament, a Spiritual Memoir of Food and Faith*. New York: Simon and Schuster, 2013.
- Bahnson, Fred, Norman Wirzba, and Bill McKibben. *Making Peace with the Land: God's Call to Reconcile With Creation*. Downers Grove: InterVarsity Press, 2012.
- Barber, Dan. *The Third Plate: Field Notes On the Future of Food*. New York: The Penguin Press, 2014.
- Barker, Allen V. *Science and Technology of Organic Farming*. Boca Raton: CRC Press, 2010.
- Barthwal-Datta, Monika. *Adelphi*. Vol. 441-442, *Food Security in Asia: Challenges, Policies and Implications*. Abingdon: Routledge, 2014.
- Batmanghelidj, Fereydoon M.D. *Water for Health, for Healing, for Life: You're Not Sick, You're Thirsty*. New York: Warner Books, Inc., 2003.
- Bauckham, Richard. *Bible and Ecology: Rediscovering the Community of Creation*. Sarum Theological Lectures. Waco, Tex.: Baylor University Press, 2010.
- Bellon, Stéphane, and Servane Penvern. *Organic Farming, Prototype for Sustainable Agricultures*. Dordrecht: Springer, 2014.
- Berry, R J., ed. *Environmental Stewardship: Critical Perspectives, Past and Present*. London: T & T Clark, 2006.
- Berry, R.J., ed. *The Care of Creation: Focusing Concern and Action*. Leicester: InterVarsity Press, 2000.
- Berry, Wendell. *The Art of the Commonplace: Agrarian Essays of Wendell Berry*. Edited by Norman Wirzba. Washington, D.C.: Counterpoint, 2002.
- Berry, Wendell. *The Unsettling of America: Culture & Agriculture*. San Francisco: Sierra Club Books, 1996.
- Bernstein, A.D., Bloom, B. Rosner, M. Franz and W. Willet." Relation of Food cost to Healthfulness of Diet Among US Woman." *American Journal of Clinical Nutrition*. 92. no. 5 (2010) :1197-1203.
- Berry, Wendel. "The Pleasure of Eating" <http://www.ecolitracy.org> (accessed June 1, 2016).
- Bill, J. Brent, and Beth Booram. *Awaken Your Senses; Exercises for Exploring the Wonder of God*. Downer Grove, IL: InterVarsity Press, 2012.

- Blay-Palmer, Alison, ed. *Imagining Sustainable Food Systems: Theory and Practice*. Burlington: Ashgate, 2010.
- Bloom, Jonathan. *American Wasteland: How America Throws Away Nearly Half of Its Food (And What We Can Do About It)*. Cambridge: Da Capo Press, 2010.
- Bobo, Kim, Jackie Kendall, and Steve Max. *Organizing for Social Change: Midwest Academy Manual for Activists*. 3rd ed. Santa Ana: Seven Locks Press, 2001.
- Bookless, Dave. *Planetwise: Dare to Care for God's World*. Nottingham: Inter-Varsity Press, 2008.
- Bouma-Prediger, Steven. *For the Beauty of the Earth: A Christian Vision for Creation Care*. 2nd ed. Engaging Culture. Grand Rapids, Mich.: Baker Academic, 2010.
- Bower, Annie L. *African American Foodways: Explorations of History and Culture*. Chicago: University Press, 2007.
- Brandt, Don. *God's Stewards: The Role of Christians in Creation Care*. Monrovia: World Vision International, 2002.
- Brown, Edward R. *Our Father's World: Mobilizing the Church to Care for Creation*. Downers Grove: InterVarsity Books, 2008.
- Brown, Harriet. *Brave Girl Eating: A Family's Struggle with Anorexia*. New York: William Morrow, 2010.
- Brown J. *Eat to Live*. New York: Little, Brown and Company. 2003.
- Brown, Michael Jacoby. *Building Powerful Community Organizations: A Personal Guide to Creating Groups That Can Solve Problems and Change the World*. Arlington: Long Haul Press, 2008.
- Brown, William P. *The Seven Pillars of Creation: The Bible, Science, and the Ecology of Wonder*. Oxford: Oxford University Press, 2010.
- Brownell, Kelly D. and Katherine Battle Horgen. *Food Fight: The Inside Story of the Food Industry, America's Obesity Crisis, and What We Can Do About It*. Chicago: Contemporary Books, 2004.
- Brunner, Daniel L., Jennifer L. Butler, and A J. Swoboda. *Introducing Evangelical Ecotheology: Foundations in Scripture, Theology, History, and Praxis*. Grand Rapids, Michigan: Baker Academic, 2014.
- Campbell, Cathy C. *Stations of the Banquet: Faith Foundations for Food Justice*. Collegeville, Minn.: Liturgical Press, 2003.

- Campbell T. Colin Ph.D. Whole, Rethinking the Science of Nutrition. Texas: BenBella Books, Inc., 2014.
- Campbell T. Colin, Ph.D. and M. Thomas Campbell II MD. *The China Study*. Texas: BenBella Books, Inc., 2006.
- Campbell, Kramish Marci. "Fruit and Vegetable Consumption and Prevention of Cancer: The Black Churches United for Better Health Project." *American Journal of Public Health* 89, no. 9 (September 1999): 1390-96.
- Carney, Judith Ann. *Black Rice: The African Origins of Rice Cultivation in the Americas*. Cambridge, Massachusetts: Harvard University Press, 2001
- Carney, Judith Ann, and Richard Nicholas Rosomoff. *In the Shadow of Slavery: Africa's Botanical Legacy in the Atlantic World*. Berkeley Calif.: University of California Press, 2011.
- Carolan, Michael S. *Embodied Food Politics*. Critical Food Studies. Farnham: Ashgate Pub.2011.
- Carpenter, Novella. *Farm City: The Education of an Urban Farmer*. New York: Penguin Press, 2009.
- Center for Disease Control and Prevention, "Overweight and Obesity." <http://www.cdc.gov/obesity/childhood/data/html>. Last modified April 21, 2011.
- Chase, Steven. *Nature as Spiritual Practice*. Grand Rapids, Mich.: William B. Eerdmans Pub., 2011.
- Chester, Tim. *A Meal with Jesus: Discovering Grace, Community, and Mission Around the Table*. Ill: Crossway, 2011.
- Choquette, Sonia. *Grace, Guidance, and Gifts: Sacred Blessings to Light Your Way*. Carlsbad, Calif.: Hay House, 2012.
- Clark, Carol. "Theologian Issues 'call to Action' for Black America." Emory Report 59, no. 20 (February 19, 2007) <http://www.emory.edu>. (accessed 23 February 2016).
- Clark, Krista, and Ken Ferraro. *Does Religion Increase the Prevalence and Incidence of Obesity and Severe Obesity in Adulthood*. Lafayette: Purdue University, 2004.
- CNN. "U.N. Unlikely to Sway Poorer Nations On Obesity and diabetes." <http://cnn.com>. (accessed April 19, 2016).
- Collins, Laura. *Eating with Your Anorexic: How My Child Recovered Through Family-Based Treatment and Yours Can Too*. New York: McGraw-Hill, 2004.

- Collins, Sam P.K. "What Happened When Scientists Put African Americans On an African Diet and Africans On an American Diet." *ThinkProgress*. May 15, 2015, <http://thinkprogress.org/health/2015/05/15/3658983/going-back-to-the-motherland/>. (accessed February 16, 2016).
- Costa, Temra. *Farmer Jane: Women Changing the Way We Eat*. Layton, Utah: Gibbs Smith, 2010.
- Dave Brangien, and Katharine Wroth, ed. *Wake up and Smell the Planet: The Non-Pompous, Non-Preachy Grist Guide to Greening Your Day*. Seattle: Mountaineers Book, 2007.
- David, Laurie and Kirstin Uhrenholdt. *The Family Dinner: Great Ways to Connect with Your Kids, One Meal at a Time*, New York: Grand Central Life & Style, 2010.
- David M., ed. *California Studies in Food and Culture*. Vol. 39, *The Philosophy of Food*. Berkeley: University of California Press, 2012.
- Davis, Brenda, *The New Becoming Vegetarian: The Essential Guide to a Healthy Vegetarian Diet*, Summertown: Healthy Living Publication, 2013.
- Davis, Ellen F. *Scripture, Culture, and Agriculture: An Agrarian Reading of the Bible*. Cambridge: Cambridge University Press, 2009.
- Deane-Drummond, Celia. *Eco-theology*. London: Darton, Longman and Todd, 2008.
- DeWitt, Calvin B. *Earthwise: A Guide to Hopeful Creation Care*. 3rd ed. Grand Rapids, MI: Faith Alive Christian Resources, 2011.
- Domingos, Nuno, José Manuel Sobral, and Harry G. West, eds. *Food between the Country and the City: Ethnographies of a Changing Global Foodscape*. London: Bloomsbury Academic, 2014.
- Edwards, Denis. *Breath of Life: A Theology of the Creator Spirit*. Maryknoll, N.Y.: Orbis Books, 2004.
- Edwards, Carter and F. Danny Ellis. "Establishing Healthy Lifestyles through Academic and Church Research Partnerships: A Community Engaged Approach." Lecture, Hampton University 100th Ministry Conference, June 3, 2014.
- Ehret, Arnold. *The Mucusless Diet Healing System*. Ardsley: Ehret Literature Publishing Co., Inc., 1953.
- Emory Prevention Research Center. "Healthy Churches-Promoting Healthy Lifestyles in Southwest Georgia." September, 2011, <http://www/sph.emory.edu/EPRC/>;Internet (accessed February 24, 2016).

- Ehrenreich, Barbara. *Nickel and Dimed: On (Not) Getting by in America*. New York: Picador, 2001.
- Erbentraut, Joseph. "Community-Led Cooking Classes in African Cuisine Are Helping People Lose Weight, Eat Healthier." *Huff Post Community Kindness*. July 24, 2015, http://www.huffingtonpost.com/entry/oldways-african-heritage-cooking-classes_us_55b14705e4b08f57d5d417d1.
- Evangelical Lutheran Churches in America. "ECLA Involved in Comprehensive Study of Pastoral Leadership." August 19, 2002. <http://www.elca.org/News-and-Events/4664>. (accessed June 29, 2016).
- Evans, David, Hugh Campbell, and Anne Murcott, eds. *The Sociological Review Monographs*, Vol. 60, *Waste Matters: New Perspectives of Food and Society*. Malden, MA: Wiley-Blackwell, 2013.
- Facing the Challenges of Climate Change and Food Security: The Role of Research, Extension and Communication for Development*. Occasional Papers On Innovation in Family Farming. Rome: Food and Agriculture Organization of the United Nations, 2013.
- Farrar, Robert. *The Supper of the Lamb: A Culinary Reflection*. New York: Modern Library, 2002.
- Fields, Leslie Leyland. "The Fitness-Driven Church." June 21, 2013. <http://www.christianity.com/ct/2013/june/fitness-driven-church.html> (accessed June 2, 2016).
- Fields, Leslie Leyland, ed. *The Spirit of Food: 34 Writers On Feasting and Fasting Toward God*. Eugene: Wipf & Stock, 2010.
- "Food, Nutrition, Physical Activity and Prevention of Cancer: A Global Perspective." World Cancer Research Fund. 2007.
- Fraser, Evan D G. and Andrew Rimas. *Empires of Food: Feast, Famine, and the Rise and Fall of Civilizations*. New York: Free Press, 2010.
- Gagne, Steven. *Food Energetics*. Rochester: Healing Arts Press, 2008.
- Gains, Tyese. "How Obesity Has Become a Part of Black Culture." The Grio. June 21, 2010. (accessed June 28, 2016).
- Gardner, Brian. *Global Food Futures: Feeding the World in 2050*. London: Bloomsbury, 2013.
- Gascho, Luke. *Creation Care: Keepers of the Earth*. Living Stewardship Series. Goshen, Ind.: MMA Stewardship Solutions, co-published with Herald Press, Scottsdale, Pa., 2008.

- Gates, Donna. *The Body Ecology Diet, Recovering Your Health and Rebuilding Your Immunity*. Carlsbad: Hay House, 2011.
- Glidden, Peter. *The Md Emperor Has No Clothes: Everybody Is Sick and I Know Why*. United States: Lulu, 2010.
- Goodall, Jane, Gary McAvoy, and Gail E. Hudson. *Harvest for Hope: A Guide to Mindful Eating*. New York: Warner Books, 2005.
- Goodman, Michael K. *Food Transgressions: Making Sense of Contemporary Food Politics*. Edited by Colin Sage. Critical Food Studies. Farnham, Surrey : Ashgate, 2014.
- Gorgolewski, Mark, June Komisar, and Joe Nasr. *Carrot City: Creating Places for Urban Agriculture*. New York: Monacelli Press, 2011.
- Graham, Mark. *Sustainable Agriculture: A Christian Ethic of Gratitude*. Eugene: Wipf and Stock Publishers, 2009.
- The Green Bible*. green-letter ed. New York: HarperOne, 2008.
- Greger, Michael. *How Not to Die: Discover the Foods Scientifically Proven to Prevent and Reverse Disease*. New York: Flatiron Books, 2015.
- . “Convincing Doctors to Embrace Lifestyle Medicine.” *True Health Initiative*. January 29, 2014. <http://www.truehealthinitiative.org/news/convincing-doctors-to-embrace-lifestyle-medicine>. (accessed February 16, 2016).
- . “Eliminate Most of Your Chronic Disease Risk in Four Steps.” *True Health Initiative*. January 29, 2014. <http://www.truehealthinitiative.org/news/convincing-doctors-to-embrace-lifestyle-medicine>. (accessed February 19, 2016).
- . “Lifestyle Medicine: Treating the Causes of Disease.” *True Health Initiative*. November 4, 2013. Accessed February 19, 2016. <http://www.truehealthinitiative.org/news/lifestyle-medicine-treating-the-causes-of-disease/>. (accessed February 19, 2016).
- . “Food as Medicine, Preventing and Treating the Most Dreaded Diseases with Diet.” *True Health Initiative*. August 3, 2005. <http://www.truehealthinitiative.org/news/food-as-medicine/>. (accessed February 19, 2016).
- Guerrant, William C. *Organic Wesley: A Christian Perspective On Food, Farming, and Faith*. Franklin, Tennessee: Seedbed Publishing, 2015.
- Guroian, Vigen. *Inheriting Paradise: Meditations On Gardening*. Grand Rapids, Mich.: W.B. Eerdmans Pub. Co., 1999.

- Gumpert, David E. *Life, Liberty, and the Pursuit of Food Rights: The Escalating Battle Over Who Decides What We Eat*. White River Junction, Vermont: Chelsea Green Publishing, 2013.
- Hall, Colin Michael. *Sustainable Culinary Systems: Local Foods, Innovation, and Tourism and Hospitality*. Edited by Stefan Gössling. Routledge Studies of Gastronomy, Food and Drink. London: Routledge, 2013.
- Hampton, Robert L., Thomas P. Gullotta, and Raymond L. Crowel, eds. *Handbook of African American Health*. New York: Guilford Press, 2010.
- Harker, Ryan D., Janeen Bertsche Johnson, and Luke Gascho, eds. *Studies in Peace and Scripture: Institute of Mennonite Studies*. Vol. 13, *Rooted and Grounded: Essays On Land and Christian Discipleship*. Eugene, OR: Pickwick Publications, 2016.
- Harris, Jessica B. *High On the Hog: A Culinary Journey from Africa to America*. New York: St Martins Press, 2012.
- Harris, Peter. *Kingfisher's Fire: A Story of Hope for God's Earth*. Oxford: Monarch Books, 2008.
- Harris, Peter. *Under the Bright Wings*. Vancouver: Regent College Publishing, 2000.
- Hayes-Conroy, Allison, and Jessica Hayes-Conroy, eds. *Doing Nutrition Differently: Critical Approaches to Diet and Dietary Intervention*. Critical Food Studies. Farnham: Ashgate, 2013.
- Hernon, Katrina. *Slow Food Nation's Come to the Table the Slow Food Way of Living*. PA: Rodale, 2008.
- Hessel, Dieter T., and Rosemary Radford Ruether, eds. *Christianity and Ecology: Seeking the Well-Being of Earth and Humans*. Religions of the World and Ecology. Cambridge, Mass.: Distributed by Harvard University Press for the Harvard University Center for the Study of World Religions, 2000.
- Hever, Julieanna. *The Complete Idiot's Guide to Plant-Based Nutrition*. New York: Alpha Book, 2011.
- Hicks, J. Morris. *Healthy Eating, Healthy World: Unleashing the Power of Plant-Based Nutrition*. Dallas: BenBella Inc., 2011.
- Hodson, Martin J., and Margot R. Hodson. *Cherishing the Earth: How to Care for God's Creation*. Oxford: Monarch Books, 2008.
- Holland, Mark. *Agricultural Urbanism: Handbook for Building Sustainable Food and Agriculture Systems in 21st Century Cities*. Winnipeg: Green Frigate Books, 2010.

- Horrell, David G. *The Bible and the Environment: Towards a Critical Ecological Biblical Theology*. Biblical Challenges in the Contemporary World. London: Equinox, 2010.
- Horrell, David G., Cherryl Hunt, and Christopher Southgate. *Greening Paul: Rereading the Apostle in a Time of Ecological Crisis*. Waco, Tex.: Baylor University Press, 2010.
- Huckabee, Mike. *Quit Digging Your Grave with a Knife and Fork: A 12-Stop Program to End Bad Habits and Begin a Healthy Lifestyle*. New York: 2005.
- Ianzito, Christina. "The New Face of Hunger." *AARP Bulletin*, January-February 2016.
- Isham, Jonathan, and Sissel Waage. *Ignition: What You Can Do to Fight Global Warming and Spark a Movement*. Washington D.C.: Island Press, 2007.
- Jackson, Peter. *Food Words: Essays in Culinary Culture*. Bloomsbury Academic, An imprint of Bloomsbury Publishing: New York, 2013.
- Jackson, Wes. *Consulting the Genius of the Place: An Ecological Approach to a New Agriculture*. Berkeley: Counterpoint Press, 2010.
- Johnson, Richard J., and Timothy Gower. *The Sugar Fix: The High-Fructose Fallout That Is Making You Fat and Sick*. Emmaus, Pa.: Rodale, 2008.
- Jung, L Shannon. *Food for Life: The Spirituality and Ethics of Eating*. Minneapolis, MN: Fortress Press, 2004.
- Jung, Yuson, Jakob Klein, and Melissa L. Caldwell, eds. *Ethical Eating in the Postsocialist and Socialist World*. Berkeley: University of California Press, 2014.
- Kaplan, David M., ed. *California Studies in Food and Culture*. Vol. 39, *The Philosophy of Food*. Berkeley: University of California Press, 2012.
- Karris, Robert J. *Eating Your Way through Luke's Gospel*. Collegeville, Minn.: Liturgical Press, 2006.
- Katz, David. "Lifestyle as Medicine: Culture, Collusion and Pseudo-Confusion." *True Health Initiative*. February 9, 2015. <http://www.truehealthinitiative.org/news/lifestyle-as-medicine-culture-collusion-and-pseudo-confusion/>. (accessed February 9, 2016).
- _____. "Want Health? Try the Truth." *True Health Initiative*. November 19, 2014. <http://www.truehealthinitiative.org/news/want-halth-try-the-truth/>. (accessed February 19, 2016).

- _____. "Health Promotion? Here's the Thing." *True Health Initiative*. May 3, 2005. <http://www.truehealthinitiative.org/news/health-promotion-heres-the-thing/>. (accessed February 19, 2016).
- _____. "The Case for a True Health Coalition." *True Health Initiative*. February 25, 2005. <http://www.truehealthinitiative.org/news/i-like-the-dietary-guidelines-report>. (accessed February 19, 2016).
- _____. "I Like the Dietary Guidelines Report, the Highly Expert Committee Reviewed Evidence On All Sides and Pushed Aside Personal Interests, Can Its Critics Say That?" *True Health Initiative*. February 23, 2005. <http://www.truehealthinitiative.org/news/i-like-the-dietary-guidelines-report>. (accessed February 19, 2016).
- Katz, David L., and Frank B. Hu. "Knowing What to Eat, Refusing to Shallow It." *True Health Initiative*. <http://www.truehealthinitiative.org/news/knowning-what-to-eat-refusing-to-swallow-it/>. (accessed February 24, 2016).
- Kingsolver, Barbara, with Steven Hopp and Camille Kingsolver. *Animal, Vegetable, Miracle: A Year of Food Life*. New York: Harper Perennial, 2008.
- Kirk Bryon. *Rest in the Storm: Self-Care Strategies for Clergy and Other Caregivers*. Valley Forge: Judson Press, 2001.
- Kneafsey, Moya. *Reconnecting Consumers, Producers and Food: Exploring Alternatives*. English ed. Cultures of Consumption Series. Oxford: Berg, 2008.
- Ladner, Peter. *The Urban Food Revolution: Changing the Way We Feed Cities*. Gabriola Island: New Society Publishers, 2011.
- Langley-Evans, S C. *Nutrition: A Lifespan Approach*. Chichester, U.K.: Wiley-Blackwell, 2009.
- Lappé, Anna. *Diet For a Hot Planet: The Climate Crisis at the End of Your Fork and What You Can Do About It*. ed. New York: Bloomsbury USA, 2011.
- _____. *Diet for a Small Planet*. 20th ed. New York, NY: Ballantine Books, 1991.
- Lawrence, Felicity. *Not On the Label: What Really Goes Into the Food On Your Plate*. Rev. ed. London: Penguin, 2013.
- Levin, Jeffery S. "Roles for the Black Pastor in Preventive Medicine." *Pastoral Psychology* 35, no. 2 (Winter 1986).
- Lisle, Douglas J., and Alan Goldhamer. *The Pleasure Trap: Mastering the Hidden Force That Undermines Health and Happiness*. ed. Summertown, Tenn.: Healthy Living Publications, 2006.

- Lockeretz, William. *Organic Farming: An International History*. Cambridge: CABI, 2007.
- Logue, A W. *The Psychology of Eating and Drinking*. 3rd ed. New York: Brunner-Routledge/Taylor & Francis Group, 2004.
- Lowe, Ben. *Green Revolution: Coming Together to Care for Creation*. Downers Grove, Ill.: IVP Books, 2009.
- Lumpkins, Cyrstal Y., K. Allen Greiner, Christine Daley, Natabhona M. Mabachi, and Kris Neuhauss. "Promoting Healthy Behavior from the Pulpit: Clergy Share Their Perspective On Effective Health Communication in the African American Church." *Journal of Religion and Health* 52, no. 4 (December 2013): 1093-7.
- Martins, Patrick and Mike Edison. *The Carnivore's Manifesto: Eating Well, Eating Responsibly, and Eating Meat*. New York: Little, Brown and Company, 2014.
- McFague, Sallie. *Super, Natural Christians: How We Should Love Nature*. Minneapolis: Fortress Press, 1997.
- McGee, Harold. *On Food and Cooking: The Science and Lore of the Kitchen*. New York: Scribner, 2004.
- McKibben, Bill. *Deep Economy: The Wealth of Communities and the Durable Future*. New York: Times Books, 2007.
- McMahon, Paul. *Feeding Frenzy: Land Grabs, Price Spikes, and the World Food Crisis*. London: Greystone Books, 2014.
- Menzel, Peter. *What the World Eats*. Berkeley, Calif.: Tricycle Press, 2008.
- Miles, Sara. *Take This Bread: A Radical Conversion*. New York: Ballantine Books, 2008.
- Mincolla, Mark Dana. *Whole Health: A Holistic Approach to Healing for the 21 Century*. New York: Tarcler, 2002.
- Miles, Sara. *Take This Bread: A Radical Conversion*. New York: Ballantine Books, 2007.
- Miller, Daphne. *Farmacology: What Innovative Family Farming Can Teach Us About Health and Healing*. New York: William Morrow, an imprint of Harper Collins Publishers, 2013.
- Moe-Lobeda, Cynthia D. *Resisting Structural Evil: Love as Ecological and Economic Vocation*. Minneapolis, MN: Fortress Press, 2013.
- Monbiot, George. *Heat: How to Stop the Planet from Burning*. Cambridge: South End Press, 2007.

- Moritz, Gary John. "Creating and Sustaining a Health and Wellness Ministry within the Local Church." DMIN diss., Liberty University Baptist Theological Seminary, 2013.
- Muhammad, Elijah. *How to Eat to Live*. Atlanta, Ga.: Messenger Elijah Muhammad Propagation Society, 1967.
- Murcott, Anne, ed. *The Handbook of Food Research*. London: Bloomsbury Academic, an imprint of Bloomsbury Publishing, 2013.
- National Black Church Initiative. <http://nalblackchurch.com> (accessed November 2, 2015).
- Nebeling, Yarock, J Seymore, and J Kimmons. "Still Not Enough Can We Achieve Our Goals for American to Eat More Fruits and Vegetables in the Future." *AM Journal of Preventive Medicine* 32, no. 4 (2007): 354-55.
- Nestle, Marion, *What to Eat*. New York: North Point Press, 2006.
- _____. *Food Politics*. Oakland: University of California Press, 2002.
- _____. *Food Politics: How the Food Industry Influences Nutrition and Health*. California Studies in Food and culture. 2nd rev.ed. Berkeley: University of California Press, 2007.
- Oldways. "African Diaspora Cultures." <http://oldwayspt.org/resources/heritage-pyramids/african-diaspora-cultures>. (accessed February 16, 2016).
- _____. "Diaspora Food Glossary." <http://oldwayspt.org/resources/heritage-pyramids/african-diet-pyramid/diaspora-food-glossary>. (accessed February 16, 2016).
- _____. "African Heritage." <http://oldwayspt.org/programs/african-heritage-health/program>. (accessed February 16, 2016).
- _____. "African Heritage Diet." <http://oldwayspt.org/resources/heritage-pyramids/african-diet-pyramid/african-heritiage-diet-health>. (accessed February 16, 2016).
- _____. "African Heritage Diet Pyramid." <http://oldwayspt.org/programs/african-heritage-health/diet-pyramid>. (accessed February 16, 2016).
- _____. "On Common Ground/What's Healthy and How We Prove It." February 3, 2016. <http://oldwayspt.org/communityblog/common-ground-whats-healthy-and-how-we-prove-it>. (accessed February 16, 2016).
- Ohlson, Kristin. *The Soil Will Save Us: How Scientists, Farmers, and Foodies Are Healing the Soil to Save the Planet*. New York: Rodale, 2014.

- Oosterveer, Peter, and David Allan Sonnenfeld. *Food, Globalization and Sustainability*. London: Earthscan, 2012.
- Opie, Frederick Douglass. *Hog and Hominy: Soul Food from Africa to America*. Arts and Traditions of the Table. New York: Columbia University Press, 2008.
- Palmer, Sharon. *The Plant-Powered Diet: The Lifelong Eating Plan for Achieving Optimal Health, Beginning Today*. New York: Experiment, 2012.
- Peters, Ronald L. *Edgework: Exploring the Psychology of Disease*. Nevada City, CA: Blue Dolphin Pub., 2003.
- Petit, Karen. "Girl, you've got too much salt on your food'." *SC-CPCRn*. <http://sccpcrn.sph.sc.edu/community-health-intervention-program.php>. (accessed February 19, 2016).
- Pollan, Michael. *Cooked: A Natural History of Transformation*. New York: Penguin Group USA, Inc., 2013.
- _____. *Food Rules*. New York: Penguin Press, 2009.
- _____. *In Defense of Food: An Eater's Manifesto*. New York: Penguin Books, 2008.
- _____. *The Omnivore's Dilemma: A Natural History of Four Meals*. London: Penguin Books, 2006.
- _____. *Second Nature, a Gardner's Education*. New York: The Atlantic Monthly Press, 1991.
- Resnicow, Ken. "A Motivational Interviewing Intervention to Increase Fruit and Vegetable Intake through Black Churches: Results of the Eat for Life Trial." *American Journal of Public Health* 91, no. 10 (October 2001): 1686-92.
- _____. "Healthy Body/healthy Spirit: A Church-Based Nutrition and Physical Activity Intervention." *Health Education Research, Theory and Practice* 17, no. 5 (2002): 562--573.
- Resnicow, Ken., Debbie Coleman Wallace, and Alice Jackson. "Dietary Change through African American Churches: Baseline Results and Program Description of the Eat for Life Trial." *Journal of Cancer Education* 15, no. 3 (October 2009): 156-63.
- Richardson, Jill. *Recipe for America: Why Our Food System Is Broken and What We Can Do to Fix It*. Brooklyn: Ig Pub.2009.
- Robbins, John. *The Food Revolution: How Your Diet Can Help Save Your Life and Our World*. 10th ed. San Francisco, CA: Conari Press, 2011.

- Robbins, John and Ocean Robbins. *Voices of the Food Revolution: You Can Heal Your Body and Your World--with Food!* San Francisco: Conari Press, an imprint of Red Wheel/Weiser, LLC, 2013.
- Robert J., Kari. *Eating Your Way through Luke's Gospel*. Collegeville: Liturgical Press, 2006.
- Robinson, Tri. *Saving God's Green Earth: Rediscovering the Church's Responsibility to Environmental Stewardship*. Norcross, GA: Ampelon Publishing, 2006.
- Ronald, Pamela C. and Raoul W. Adamchak. *Tomorrow's Table: Organic Farming, Genetics, and the Future of Food*. New York, N.Y.: Oxford University Press, 2008.
- Russell, Rex M.D. *What the Bible Says About Healthy Living*. Reissue ed. Bloomington: Bethany House Publishers, 2006.
- Sabin, Scott C. *Tending to Eden: Environmental Stewardship for God's People*. Valley Forge, PA: Judson Press, 2010.
- Scazzero, Peter, and Warren Bird. *The Emotionally Healthy Church: A Strategy for Discipleship That Actually Changes Lives*. Grand Rapids, Mich.: Zondervan, 2003.
- Schut, Michael, ed. *Simpler Living, Compassionate Life: A Christian Perspective*. New York: Morehouse Publishing, 2008.
- Satter, Ellyn. *Secrets of Feeding a Healthy Family: How to Eat, How to Raise Healthy Eaters, How to Cook*. 2nd ed. Madison, WI: Kelcy Press, 2008.
- Schafer, Kristin S., and Margaret Reeves. "Pesticides in Our Bodies." Pesticide Action Network. May, 2004. <http://www.pana.org>. (accessed June 28, 2016).
- Schaper, Donna. *Sacred Chow: Some Holy Ways to Eat*. El Paso, TX: Hansen-McMenamy Books, 2009.
- Schlosser, Eric. *Fast Food Nation*. New York: First Mariner Books, 2001.
- Scrinis, Gyorgy. *Nutritionism: The Science and Politics of Dietary Advice*. Arts and Traditions of the Table: Perspectives On Culinary History. New York: Columbia University Press, 2013.
- Schut, Michael. *Food and Faith: Justice, Joy and Daily Bread*. New York: Morehouse Publishing, 2009.
- Scott, Lindy. *Christians, the Care of Creation, and Global Climate Change*. Eugene: Pickwick Publications, 2008.

- Simon, Mashawn D. "Black Churches begin to put faith in health education." *The grio*, <http://www.thegrio.com> (assessed February 23, 2016).
- Simon, Michele. *Appetite for Profit: How the Food Industry Undermines Our Health and How to Fight Back*. New York: Nation Books, 2006.
- Sittler, Joseph. *Evocations of Grace: The Writings of Joseph Sittler On Ecology, Theology, and Ethics*. Edited by Steven Bouma-Prediger and Peter W. Bakken. Grand Rapids, Mich.: W.B. Eerdmans Pub., 2000.
- Sleeth, Emma. *It's Easy Being Green: One Student's Guide to Serving God and Saving the Planet*. Grand Rapids: Zondervan, 2008.
- Sleeth, Matthew J., *Serve God, Save the Planet: A Christian Call to Action*. Grand Rapids, Mich.: Zondervan, 2007.
- Slow Food, New York City. <http://www.slowfoodnyc.org> (accessed May 2, 2016).
- Smith, Carol. "Growing Food Movements." <http://ourworld.unc.edu> (accessed April 26, 2016).
- Smith, Dennis Edwin, and Hal Taussig. *Many Tables: The Eucharist in the New Testament and Liturgy Today*. Eugene, Ore.: Wipf and Stock Publishers, 2001.
- Snyder, Howard A., and Joel Scandrett. *Salvation Means Creation Healed: The Ecology of Sin and Grace*. Eugene, Or.: Cascade Books, ©2011.
- Stone, Gene. *Forks Over Knives, the Plant-Based Way to Health*. New York: The Experiment, LLC, 2011.
- Stone, Rachel Marie. *Eat with Joy: Redeeming God's Gift of Food*. Downers Grove, IL: IVP Books, 2013.
- Story, Mary and Simone French. "Food Advertising and Marketing Directed at Children and Adolescents in the United States." *International Journal of Behavioral Nutrition and Physical Activity* 1 (2004): 3.
- Stott, John R W. *The Radical Disciple: Some Neglected Aspects of Our Calling*. Downers Grove: IVP Books, 2010.
- Sullivan, T.A., E. Warren and J. L. Westbrook. *The Fragile Middle Class: Americans in Debt*. New Haven, Conn.: Yale University Press, 2009.
- Satterfield, Ragan. *Cultivating Reality: How the Soil Might Save Us*. Eugene, Oregon: Cascade Books, 2013.
- The State of Food Insecurity in the World 2013: The Multiple Dimensions of Food Security*. Rome: Food and Agriculture Organization of the United Nations, 2013.

- “Tackling Obesity” The Foresight Report and Implications for Local Government
Faculty of Health and Wellbeing,” Sheffield Hallam University, 2008.
- TerKeurst, Lysa. *Made to Crave: Satisfying Your Deepest Desire with God, Not Food*.
Grand Rapids, Mich.: Zondervan, 2010.
- Thurrow, Roger. *The Last Hunger Season: A Year in an African Farm Community On the
Brink of Change*. New York: PublicAffairs, 2012.
- Tillett, Sarah. *Caring for Creation: Biblical and Theological Perspectives*. Abingdon:
Bible Reading Fellowship, 2005.
- Toly, Noah, and Daniel Isaac Block, eds. *Keeping God's Earth: The Global Environment
in Biblical Perspective*. Nottingham, England: Apollos, 2010.
- Tribble, Evelyn, and Elyse Resch. *Intuitive Eating: A Revolutionary Program That
Works*. New York: St. Martin's Griffin, 2003.
- Tuttle, Will M. *The World Peace Diet: Eating for Spiritual Health and Social Harmony*.
New York: Lantern Books, 2005.
- U-Shaka, Craig. *Shifting Your Paradigm for Optimum Health and Longevity*. California:
Gye Nyame Publishing House, 2013.
- Valerio, Ruth. *L Is for Lifestyle: Christian Living That Doesn't Cost the Earth*. Leicester:
Inter-Varsity Press, 2004.
- Van Dyke, Fred, David C. Mahan, Joseph K. Sheldon, and Raymond H. Brand. *The
Biblical Basis for Environmental Stewardship*. Downers Grove: InterVarsity
Press, 1996.
- Walker, Richard W. *African-American Healthy: What You Need to Know to Protect Your
Health*. Garden City Park, NY: Square One Publishers, 2011.
- Wallach, Joel D., Ma Lan, and Jennifer Daniels. *Black Gene Lies: Slave Quarter Cures*.
Bonita: Wellness Publications LLC, 2006.
- Wansink, Brian. *Mindless Eating: Why We Eat More Than We Think*. New York:
Bantam Book, 2006.
- Watson, James L., and Melissa L. Caldwell, eds. *Blackwell Readers in Anthropology*.
Vol. 8, *The Cultural Politics of Food and Eating: a Reader*. Malden, MA:
Blackwell Pub., 2005.
- Weinstein, Miriam. *The Surprising Power of Family Meals: How Eating Together Makes
Us Smarter, Stronger, Healthier and Happier*. Hanover, NH: Steerforth Books,
2006.

- Weldon, Susie, and Sue Campbell, eds. *Faith in Food: Changing the World - One Meal at a Time*. London: Bene Factum, 2014.
- Wellness Warrior. "Who is Lobbying for 'Good Food' in Congress." <http://www.wellnesswarrior.org> (accessed April 19, 2016).
- Wells, Bob. "Which Way to Clergy Health." Sustaining Pastoral Excellence. <http://www.faithandleadership.com/programs.spe/res/resources/dukediv-clergyhealth.html>. (accessed June 28, 2016).
- Willett, Walter. *Eat, Drink and Be Healthy*. New York: Free Press, 2005.
- Willett, Walter, and P.J., Skerrett. *Eat, Drink, and Be Healthy: The Harvard Medical School Guide to Healthy Eating*. New York: Simon & Schuster Source, 2001.
- Williams-Forsen, Psyche A. *Building Houses Out of Chicken Legs: Black Women, Food, and Power*. Chapel Hill: University of North Carolina Press, 2006.
- Wills, Steve. *Winning the Food Fight, Victory in the Physical and Spiritual Battle for Good Food and a Healthy Lifestyle*. California: Gospel Light, 2012.
- Wilson, Jonathan R. *God's Good World*. Grand Rapids: Baker Academic, 2013.
- Winston, Andrew S. *The Big Pivot: Radically Practical Strategies for a Hotter, Scarcer, and More Open World*. Boston, Massachusetts: Harvard Business Review Press, 2014.
- Winson, Anthony, Jennifer Sumner, and Mustafa Koç, eds. *Critical Perspectives in Food Studies*. Don Mills: Oxford University Press, 2012.
- Wirzba, Norman. *Food and Faith: A Theology of Eating*. New York: Cambridge University Press, 2011.
- _____. *The Paradise of God: Renewing Religion in an Ecological Age*. Oxford: Oxford University Press, 2003.
- Wirzba, Norman, ed. *The Essential Agrarian Reader: The Future of Culture, Community, and the Land*. Lexington: University Press of Kentucky, 2003.
- Witt, Doris. *Black Hunger: Soul Food and America*. Minneapolis: University of Minnesota Press, 2004.
- Wolfe, David. *Superfoods: The Food and Medicine of the Future*. Berkeley: North Atlantic Books, 2009.
- World Health Organization Global Strategy on Physical Activity and Health, "Obesity and Overweight." Last modified 2003. http://www.who.int/hpr/NPH/docs/gs_obesity.pdf.

Wright, Jim. *The Coming Water Famine*. New York: Coward McCain and Geoghegan, 1966.

Wright, Richard T. *Environmental Science: Toward a Sustainable Future, Books a La Carte Edition*. San Francisco: Benjamin-Cummings, 2013.

APPENDIX B: HEALTH AND WELLNESS SURVEY
NOVEMBER 22, 2015

Bethel Holy Church
922 St. Nicholas Avenue
New York, New York 10032

Bishop Joseph H. Bell, Sr., Pastor
Elder Dr. Joseph Bell Jr., Associate Pastor

Doctoral Project
Health and Wellness Survey
Administered by: Malva Wise-White
Doctor of Ministry Student
New York Theological Seminary
November 22, 2015

Your name: _____

Gender: ____ Age ____ Relational status: single: ____ married: ____

Present health condition: good ____ fair ____ poor ____

Current health challenge: I have no health challenges ____

I have health challenges ____

Please list them:

1. _____
2. _____
3. _____
4. _____
5. _____

What did you eat for breakfast this morning?

This survey is divided into three sections. Please answer the questions as honestly as possible.

1. Section 1 – About your church
2. Section 2 – About you
3. Section 3 – About your community (group discussion)

Directions: Please answer each question below by circling either a **YES** or **NO** answer.

Your Church

- | | | |
|---|-----|----|
| 1. Do you consider your church a healthy church? | Yes | No |
| 2. Do you believe that the church occupies
A central place in the lives of its members
And should emphasize wholeness-physical,
relational and spiritual well-being? | Yes | No |
| 3. Do you believe that the church has a
responsibility to eliminate the health
disparities that exist in your congregation? | Yes | No |
| 4. Do you believe that your church should
offer the members an opportunity to improve
their health? | Yes | No |
| 5. Does your church have a health ministry? | Yes | No |
| 6. Does your Pastor have an interest in
nutrition, physical activity and or
health promotion? | Yes | No |
| 7. Do you think the church's leadership will be
supportive of a health program? | Yes | No |
| 8. Does your church have programs and or
activities where healthy eating and
increased physical activity can be
introduced? | Yes | No |
| 9. Would you consider creating a prayer
ministry that can pray the health program
forward? | Yes | No |

10. Does your church have the facilities or access to the necessary facilities to carry out physical activity programs?	Yes	No
11. Do you believe that the mission of motivating the congregation to change their lifestyle is an important mission and worth the time and effort it will take?	Yes	No

Personal

1. Would knowing the connection between good health and the Bible motivate you to improve your health?	Yes	No
2. Are you interested in improving your eating habits?	Yes	No
3. Are you interested in understanding your body better?	Yes	No
4. Do you want to learn strategies for better self-care?	Yes	No
5. Do you want to learn how to prepare healthier meals for you and your love ones?	Yes	No
6. Would you be interested in learning how to set and accomplish health and wellness goals?	Yes	No
7. Would you like to understand how to reduce cravings?	Yes	No
8. Do you want to lose weight?	Yes	No
9. Do you want to increase your energy level?	Yes	No
10. Do you want to feel better about your body?	Yes	No

Rate the following areas below in the order of importance. One (1): meaning most important and eleven (11): least important.

1. spirituality _____
2. sports _____
3. finances _____
4. career _____
5. education _____
6. health _____
7. exercise _____
8. home cooking _____
9. church activities _____
10. relationships _____
11. family _____

COMMUNITY

The following questions will be asked of the entire group. Please feel free to voice your opinion.

1. Do you envision incorporating a “wellness” initiative into your evangelism and outreach ministry of the church?
2. How will a “wellness” initiative benefit the church and the community?
2. Are you interested in partnering with health organizations in the community to address the health needs of the members of the church and the community-at-large?
3. What are some of the types of wellness or health programs do you want to consider offering the community?
4. Does your congregation as well as the community-at-large have access to fresh produce and dairy products? Where do most people in the congregation/ community shop for food?
5. How do you think a health program at Holy Bethel can impact this community?
6. What results do you envision happening if you start a health ministry?

Appendix C:
Health and Wellness Community Survey

Bethel Holy Church, New York
Prepared by: Malva Wise-White (2017)

Please answer the following questions:

Age_____ Gender___ Ethnicity/Race _____ Married_____ Single_____ Children_____

Do you live in the Washington Heights /Harlem community? Yes No

Are you concerned about your health? Yes No

What is your major concern: Please check:

Diabetes _____ Cancer _____ High blood pressure ___ Heart problems _____

Overweight _____ Asthma_____ Back/neck problems_____ Need to stop smoking_____

What are you doing to try to stay healthy? Please check:

Take medication: (prescribed by a doctor) _____ Over-the-counter medication_____

See a doctor or a regular basis _____ Work with a health coach_____ Read health related books _____

Involved in a health program_____

I take a holistic approach to maintain my wellness _____

I go to a chiropractor_____

I go to an acupuncturist _____

I take vitamins and herbal supplements _____

I exercise _____ (go to the gym___ walk___ cycling _____ play sports_____ jog/run _____)

I eat healthy foods (fruits & vegetables on a regular basis) _____

I drink plenty of water _____

Do you have healthcare insurance? Yes No

Do you think this health fair is a good idea? Yes No

Would you attend more health programs sponsored by Bethel Holy Church? Yes No

Do you know anything about Bethel Holy Church? Yes No

THANK YOU FOR PARTICIPATING IN THIS SURVEY.

Encuesta sobre la salud
Bethel Holy Church, New York
Preparado por: Malva Wise-White

Por favor conteste las siguientes preguntas:

Edad _____ Nacionalidad _____ Estatus matrimonial _____ Soltero/a _____
Casado/a _____ Hijos/as _____

1. Vives en Washington Heights o en Harlem?

Sí No

2. Estás preocupado por tu salud?

Sí No

3. ¿Qué le preocupa? Haga un círculo en el en la respuesta que le corresponde.

Diabetes cáncer presión alta problemas del corazón

sobrepeso asma fuma

Problemas de la espalda o del cuello

4. ¿Qué hace para mantener la salud? Haga un círculo en la respuesta que le corresponde.

Toma medicamentos va a su médico

tiene un entrenador lee libro sobre la salud

participa en un programa de salud ve a un quiropráctico

Toma vitaminas o minerales

hace ejercicio (va al gimnasio _____ camina _____ monta bicicleta _____ trota/corre _____)

Come comida saludable (frutas y vegetales) _____

5. ¿Tiene seguro médico?

Sí No

6. ¿Piensa usted que esta feria sobre la salud es una buena idea?

Sí No

7. Asistiría usted a programas sobre la salud auspiciado por la iglesia Bethel Holy?

Sí No

GRACIAS POR PARTICIPAR EN ESTA ENCUESTA

Appendix D: Community Health and Wellness Results

Total Tabulated Results, Community Health and Wellness Survey (111 people surveyed)

Prepared by: Malva Wise-White (2017)

Doctor of Ministry Candidate, New York Theological Seminary

	# of Responders	Percentag
Groups Identified:		
Female/Black	25	23%
Male/Unidentified Ethnicity/Race	8	7%
Female/Unidentified Ethnicity/Race	6	5%
Female/Hispanic	34	31%
Female/White	3	3%
Mixed Gender/Martial Status Identified ONLY	6	5%
Mixed Gender/Age Status Identified Only	10	9%
Male/White	6	5%
Male Black	13	12%
Total number of people participating	111	100%
Bethel Holy Church (outreach/missions possibilites)		
Is a health fair a good idea?		86%
Should the church sponsor health programs?		76%
Persons that know anything about the church?		33%
Residents of Washington Heights/Harlem		78%
# that has health concerns		67%
Diabetes		28%
Cancer		28%
High Blood Pressure		32%
Heart Disease		17%
Overweight		28%
Asthma		23%
Back/Neck Problems		19%
Smoking		16%

Medical Interventions	
Doctor prescribed medication	45%
Over-the-counter medication	8%
Doctor visits	68%
Holistic Health Interventions	
Chiropractor	9%
Acupuncturist	9%
Supplements diet with vitamins/herbs	49%
Have health insurance	84%
Physical Fitness	
Goes to the gym	29%
Walks for exercise	70%
Cycles	23%
Involved in other sport related activities	28%
Jogs/Runs	23%
Diet	
Healthy Foods (vegetable and fruit)	73%
Regular water intake	61%

Note: This report is apart of the doctoral dissertation being prepared by Malva Wise-White. This report does not include a summary or deeper analysis of the numbers (percentages) indicated in each category.

Appendix E: Faithfully Fit Letter and Brochure

January 1, 2017

Healthy New Year to YOU!

There is no better time in your life than **now** to begin to create a new vision for healthy living.

With so many changes that we will face on the political landscape of our country, it is critical that you become active in improving and maintaining your health.

The new wealth is health. If you don't believe it, do some research on the cost of medicine, doctor's visits or recommended procedures or surgeries.... believe me, it is not cheap.

Why compromise the quality of your life and ministry when you can prosper and be in good health?

The ability to be and stay healthy to the best of your ability is in your hands. The provisions for good health is well within your reach and biblical supported; spiritually speaking, it is a gift from God.

Bethel Holy's Faithfully Fit Challenge 2017, is your opportunity to begin the journey toward good health along with your brothers and sisters in the congregation. This beloved is my doctoral ministry challenge as a doctoral candidate at New York Theological Seminary. God wants you to be healthy, whole and healed in every aspect of your life.

For the next six months, I will journey with you to begin meeting this challenge. I will be giving workshops and conducting personal phone coaching sessions. In addition, Bethel Holy ministry team will be holding a health fair in April, as a church wide community outreach.

The road to good health will require, prayer and true commitment. Just imagine, in six months your testimony can be: I lost weight, I have improved my eating habits, I had a good report when I went to the doctors, I am walking more, I feel good about myself, I look good in my clothes, I am able to give more to the church because I don't have increased medical bills to pay **and** new people in our community have been introduced to Christ and the gospel message because of the health practices and wellness outreach activities of our church.

Ecclesiastes 3:1, reminds us that there is a season for everything. This beloved is your season to improve the quality of your health.

Please sign up today! It is important that you mail me your signed consent form, completed health survey, health history and schedule your first personal 30-minute phone coaching session, by **January 9, 2017**. If you have any questions, feel free to contact me. May you have a healthy and God blessed New Year!

Rev. M.

Reverend Malva Wise-White

Doctoral Candidate

New York, Theological Seminary

201-519-6297/bhfaithfullyfitchallenge2017@gmail.com



Rev. Malva Wise-White,
M.Ed., M.Div., HHC, HHP

Certified Holistic Health Practitioner, The
American Association of Drugless Practitioner

Doctor of Ministry Candidate, New York
Theological Seminary, New York City

As an educator, minister and certified holistic health coach and consultant, I find that there is an urgent need to promote and teach sustainable holistic health practices in a congregational setting where many people want to improve their quality of life. My doctoral ministry project is designed to educate church members on how they can improve their ability to make healthy lifestyle choices as well as empower them to start a "wellness" initiative that will benefit both the church and community.

201-519-6297
bhfaithfullyfitchallenge2017@gmail.com

Save these dates:

December 17, 2016 (12:00 p.m.) Prayer
Walk. Deaconess Chisholm

January 1, 2017 (10:30-11:30 A.M)
Faithfully Fit Challenge, Kick-off
Breakfast. Brother Grant and
Deaconess Chisholm

Begins, **January 10, 2017**, Tuesday
Night Wellness Workshops 7:30- 8:15
P.M. (8 weeks) Rev. Wise-White, and
special guest presenters.

Begins, **January 16, 2017**, Your
Personal 30-minute Wellness Phone
Conversations (please sign up to
secure your time). Rev. Wise-White

April 22, 2017, Community Health
and Wellness Fair. Sister Gloria Jones

Bethel Holy Church
922 St. Nicholas Avenue
New York, New York 10032



Bethel Holy Church

**Faithfully Fit
Challenge 2017**

*Elder Joseph H. Bell,
Pastor*



How do you get started?

- Complete the pre-assessment survey
- Sign a New York Theological Seminary Informed Consent Form
- Sign up for your first personal wellness phone conversation.
- Pray for all participating members of your church.
- Pray for the future success of your wellness ministry and the impact it will have on your community.

Are you ready for the challenge?

- Start 2017, by making some of the changes that will help you look better and feel better.

The Time is Now

- The Book of Ecclesiastes 3: 1 states *"that there is a season for every activity under heaven"*.

This is your season

- Improve your eating habits.
- Lose weight
- Understand your body better
- Expand your knowledge of God's Word on health and healing.
- Develop a "wellness" ministry for the church.
- Create an outreach program that will benefit the community.



Beginning in January, your **Faithfully Fit Challenge** will help you do these things and so much more.

Get Ready.... Set... GO!

2 Timothy 4:7

I have fought the good fight, I have finished the race, I have kept the faith.

To begin your wellness journey, you must be committed. For the next four months, you will have the opportunity to participate in your own roadmap to better health by:

Attending all of the eight week, Tuesday night wellness workshops.

Engaging in your own monthly 30-minute wellness phone coaching conversation.

APPENDIX F
POWERPOINT PRESENTATIONS

Rev. Malva Wise-White, Presenter

<u>Title</u>	<u>Presentation Date</u>
Balanced for Ministry	January 10, 2017
Day 17...Daniel Fast	January 17, 2017
Is Your PH Out of Whack?	January 24, 2017
Spiritual Disciplines <ul style="list-style-type: none">• Rest• Silence• Simplicity• Gratitude	January 31, 2017
The Creator has a Master Plan <i>Eating a God Kind of Life</i>	February 7, 2017
The African Heritage Diet	February 28, 2017

APPENDIX G: Health and Wellness Ministry Team
Bethel Holy Church

Church Health and Wellness

“A Ministry of Healing for the Church and Community”

Meet and Eat: November 13, 2016

Important Dates:

January 1, 2016	Bethel Holy Church, Faithfully Fit Challenge 2017- KICKOFF BREAKFAST
April 22, 2016	Bethel Holy Church, Community Health and Wellness Fair
June 3, 201	Ministry Team Feedback, Drafting of a Mission Statement for Ministry

Plan of Action:

January 1, 2016

Bethel Holy Church, Faithfully Fit Challenge 2017, kick-off Breakfast

Choose Breakout Team/Chairperson

What will it look like, smell like, feel like?

November 30, 2016

Ministry Team Conference Call: 7:00 P.M. (Handout) - Breakout Team for kick-off breakfast

Plan of Action:

April 22, 2016

Bethel Holy Church Health and Wellness Fair

Choose Breakout Team/Chairperson

- Read selected websites on Starting a Health Fair
- Begin thinking about what BHC fair should look like, smell like, feel like?

We need a meeting date to discuss the findings based on your research.

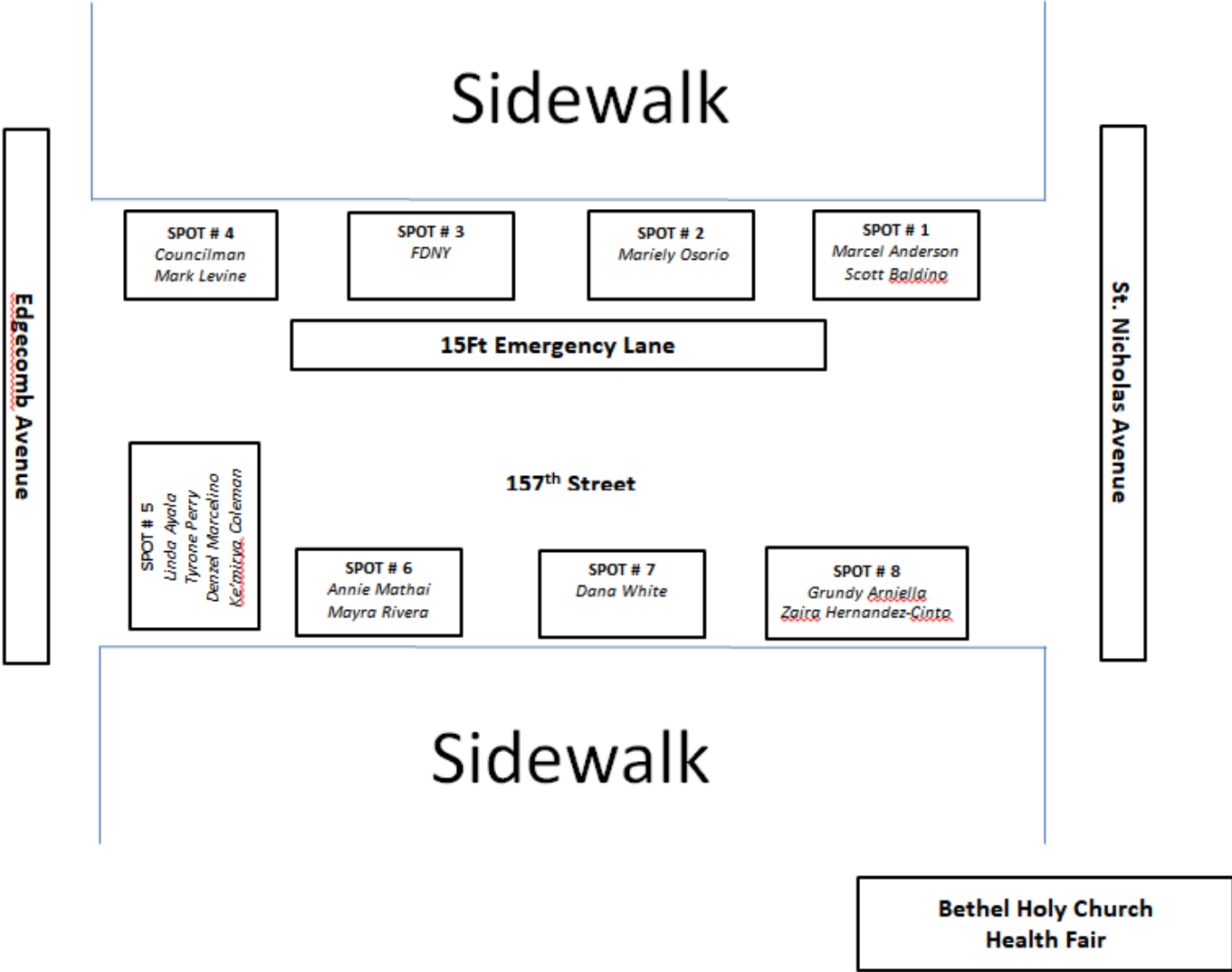
Ministry Team Meeting Date:

Rev. M. Wise-White

Email: revwisewhite@gmail.com

Cell: 201-519-6297

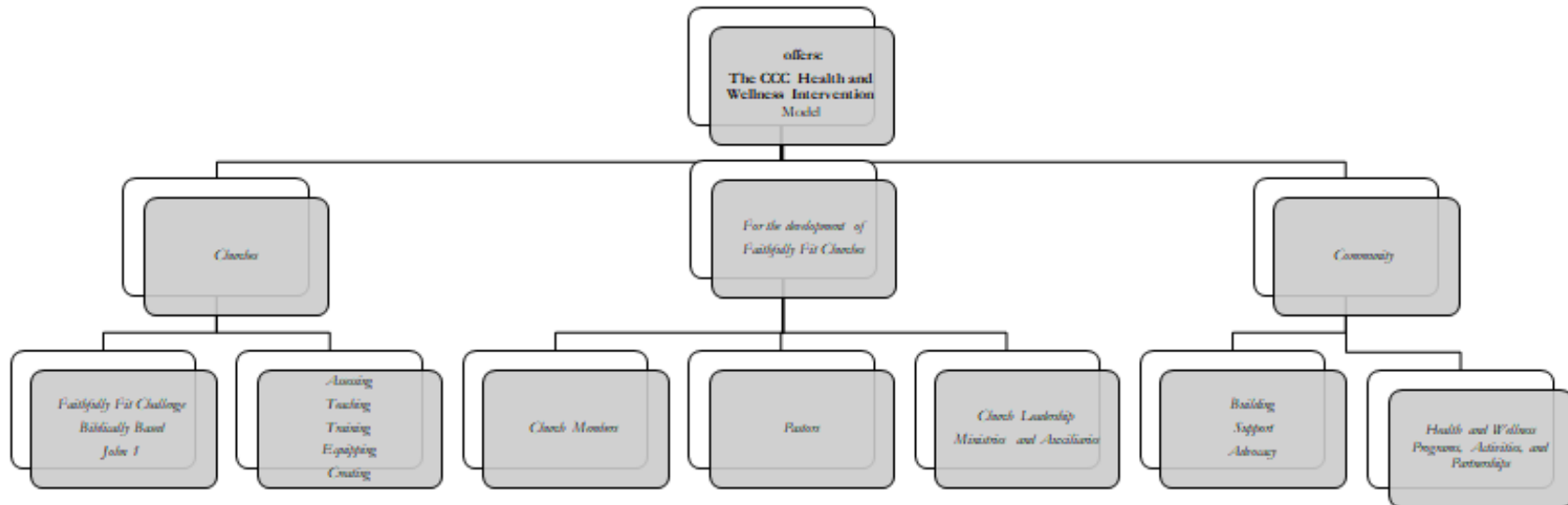
APPENDIX H: BETHEL HOLY HEALTH FAIR – SITE MAP



APPENDIX I: BWell Organizational Chart

bWell! Ministry

Rev. Dr. Malva Wise-White, Founder
Health and Wellness Minister-Educator and Coach



Appendix J: CCC Faithfully Fit Challenge Survey- Pre-Assessment

Faithfully Fit Challenge 2017- Bethel Holy Church, New York City (Elder Joseph H. Bell, Pastor)

Prepared by: Reverend M. Wise-White, Doctor of Ministry Candidate, New York Theological Seminary

Name: _____ D.O.B. _____ Gender _____

The Holistic You- Mind. Body and Spirit: How you balance the primary dimensions of your life is critical for keeping and maintaining your health. How do you rate the following areas of your life?

(On a scale from 1-5, indicate the level of satisfaction, dissatisfaction or need for improvement in each of the following areas).

	1= very satisfied	2= satisfied	3=need for improvement	4= dissatisfied	5= very dissatisfied
Spiritually					
Personal Study	1	2	3	4	5
Using your gifts	1	2	3	4	5
Stewardship	1	2	3	4	5
Prayer Life	1	2	3	4	5
Health					
Eating Healthy	1	2	3	4	5
Exercising	1	2	3	4	5
Sleeping	1	2	3	4	5
Controlling Stress	1	2	3	4	5
Losing Weight	1	2	3	4	5
Creating Balance	1	2	3	4	5

CCC (Clergy, Congregation and Community) Survey

p.2

	1= very satisfied	2= satisfied	3=need for improvement	4= dissatisfied	5= very dissatisfied
Eating Habits:					
Eating three meals A day	1	2	3	4	5
Prepare/eat Home cooked meals	1	2	3	4	5
Eat Fast/Junk foods	1	2	3	4	5
Choosing the right foods to eat	1	2	3	4	5
Finances	1	2	3	4	5
Career/Work/Job	1	2	3	4	5
Eating Habits:	1	2	3	4	5
Education	1	2	3	4	5

CCC (Clergy, Congregation and Community) Survey

p.3

	1= very satisfied	2= satisfied	3=need for improvement	4= dissatisfied	5= very dissatisfied
Relationships:					
Spouse	1	2	3	4	5
Parents	1	2	3	4	5
Children	1	2	3	4	5
In-Laws	1	2	3	4	5
Siblings	1	2	3	4	5
Co-workers	1	2	3	4	5
Church Members	1	2	3	4	5
Neighbors	1	2	3	4	5

Based on your response to the above areas of your life, select the three categories you feel are the most important to your overall health and well-being?

1

2

3

CCC (Clergy, Congregation and Community) Survey

p.4

Over the next three months, what is the category that you want to make as your primary goal in the Faithfully Fit Challenge?

What will be an indicator (to you) that you have achieved the goal, or in the process of achieving the goal?

Appendix K: Faithfully Fit Challenge Post Assessment for non-participants

Faithfully Fit Challenge 2017
Bethel Holy Church, New York City
Elder Joseph Bell, Pastor
Preparer: Rev. Malva Wise-White
Doctoral Ministry Candidate
New York Theological Seminary, New York City
POST ASSESSMENT (np)

Please complete:

Your name: _____

Age: _____

Gender: _____

Ethnicity/Race: _____

Date: _____

Directions: Please answer the following question to the best of your ability. Some of the questions are related to the eight FAITHFULLY FIT workshops held at Bethel Holy Church during the months of January and February. If you did not attend the workshops, you are invited to complete the questionnaire. All the answers given, will be greatly appreciated.

Please check one of the following statements:

I did not participate in the Faithfully Fit Challenge. _____

I did attend some of the Faithfully Fit Challenge Workshops. _____

I attended all of the Faithfully Fit Challenge Workshops. _____

If you check, I did not participate in the Faithfully Fit Challenge, please check off the reason(s):

- ☐ I am not interested in the Faithfully Fit Challenge at this time.
- ☐ I am in good shape and eat well.
- ☐ I didn't know my church was involved in a Faithfully Fit Challenge.
- ☐ My schedule didn't allow me time to attend the workshops.
- ☐ It is definitely a good idea our church needs to focus on health and wellness.

Write another reason not mentioned above.

Do you find it important to align your life with the Word of God? ☐yes ☐no

Do you believe that your body is God's temple?

(1 Corinthians 3: 16-17)?

☐yes ☐no

Health is a relationship between you and your body. Prioritize the following GET FIT tips according to how they are important in your life.

What is the one thing that you are going to commit yourself to doing to improve or maintain the quality of your health and well-being. Next to each tip, please write a corresponding number from the choices at the top (if applies).

1. Already doing it
2. Starting next week
3. Going to start at the end of the month.
4. By the end of the year
5. Not doing it

- _____ Feed your soul with primary foods
- _____ Eat healthy foods
- _____ Exercise
- _____ Sleep, rest & relax
- _____ Scheduled “fun” time
- _____ Just say “no”
- _____ Simplify your finances
- _____ Create a long term and short term “To Do” list
- _____ Live simply
- _____ De-clutter your home, office or car

Food Preferences

Check off your food preferences.

Meat(beef) _____ Meat(pork) _____ Poultry _____ Fish _____ Shell
fish _____

Fruit _____ Vegetables _____ Pasta _____ Bread _____

I eat everything _____

I eat fast foods _____

I am vegan _____

I eat mostly home cooked meals _____

I eat a plant based diet _____

I eat out a least once a week _____

I drink at least 32 oz. of water (diary)

I drink/eat dairy products _____

I drink tea _____ I drink coffee _____ I drink fruit juice/soda _____

The Daniel Fast/Lifestyle

The initial reason behind the Daniel Fast is for spiritual purposes. However, the physical cannot be overlooked. As a result of the Daniel Fast implemented in the month of January, Write the letter of the change next to the symptom that changed as the result of participating in the fast.

- | | | | |
|---------------|----------------|-------------------|------------|
| A. It is gone | B. Improved | C. Enhanced | D. Lowered |
| E. Lessened | F. Disappeared | G. Does not apply | |

Intestinal bloating	_____
High blood pressure	_____
Concentration	_____
Cholesterol	_____
Depression	_____
Diabetes	_____
Energy level	_____
Excessive night-time urination	_____
Fluid retention	_____
Hair growth	_____
Nail growth and strength	_____
Insomnia	_____
Irritable bowel	_____
Stomach complaints	_____
Menstrual problems and PMS	_____
Overeating	_____
Weight loss	_____
Cravings	_____

How much weight did you lose on the Daniel Fast? _____

How much weight did you gain? _____

Did your weight stay the same? _____

Have the positive changes you experienced motivated you to maintain a Daniel Diet lifestyle?

Yes _____ No _____

Food and Theology

Agree or disagree with the following statements.

Created in the image of God's humanity (our) highest calling is to witness to the hospitality that God first demonstrated in planting the world.

agree_____ disagree_____

To eat with theological appreciation presupposes reverence for creation as the work of God's hands.

Agree_____ disagree_____

To approach food with a concern for its theological depth is to acknowledge that food is precious because it has its source in God.

Agree_____ disagree_____

Food is a gift of God given to all creatures for the purposes of life's nature, sharing and celebration. When it is done in the name of God, eating is the earthly realization of God's eternal communion building love.

Agree_____ disagree_____

Please answer the following question with a yes or no.

Do you feel that the food we eat and the methods used for growing and producing food are aligned with Christ's desire that creatures be whole and well?

yes_____ no_____

Health and Wellness @ Bethel Holy Church

Write down three ways the health and wellness initiative can be successful at the church.

1. _____
2. _____
3. _____

What type of community health and wellness outreach activities should be done by the church? Write down three of your ideas.

1. _____
2. _____
3. _____

Thank you for completing this questionnaire. Please also complete (if you have not done so already) the Health History and sign the New York Theological Seminary consent form.

Again, thank you for your help. Please put your completed questionnaire in the self-enclosed stamped envelope. I am looking forward to receiving it.

God bless!

APPENDIX L:
INFORMATIONAL GUIDE



bWell! Ministry

Health and Wellness Resource Guide

Rev. Dr. Malva Wise-White

(Researched and Compiled by: b Well! Ministry, 2017)

FAITHFULLY FIT RESOURCE DIRECTORY

TABLE OF CONTENTS

INTRODUCTION	1
CLERGY & CHURCH (FROM THE PULPIT TO THE PEWS).....	2
COMMUNITY (GROWING HEALTHY TOGETHER!)	5
ADVOCACY (STANDING UP FOR OUR HEALTH!)	7
HEALTHY PEOPLE, LONGER LIVES (HOLISTIC AND ALTERNATIVE DOCTORS AND PRACTITIONERS)	9
GARDENS AND FARMS (TAKING BACK THE LAND)	12

INTRODUCTION

Welcome to the Faithfully Fit Resource Guide. This resource guide contains some great go-to resources that will motivate and help you make informed decisions toward improving your health and wellness of the mind, body and spirit.

This resource guide is divided into general topics that may be of interest to you. It contains websites that you can access on the internet and books that are available at your local library or bookstore.

I hope you are receiving this guide after attending one of my Faithfully Fit Challenge workshops or seminars. If you are interested in a more personalized approach for your health and wellness journey please feel free to contact me to schedule your initial wellness conversation by phone at a time that is convenient to you at: Faithfully_FitChallenge@gmail.com.

In all things...bWell!

CLERGY & CHURCH (FROM THE PULPIT TO THE PEWS)

<http://www.aarp.org/health/healthy-living/info-2015/preaching-better-health.print.html>(accessed 23 February 2016).

AARP. "Preaching Better Health."

<http://www.blackchurchfoodsecurity.net/>

The Black Church Food Security Network, community-centered, local food system supported by Black Churches and led by those most directly affected by food insecurity.

<https://www.baltimorebrew.com/2015/09/25/working-with-churches-to-get-fresh-produce-to-baltimores-foo-deserts>

Article: Baltimore Brew. Working with churches to get fresh produce to Baltimore's food deserts, Fern Shen, (September 25, 2015).

<http://www.christianity.com/ct/2013/june/fitness-driven-church.html>

"The Fitness-Driven Church, Leslie Leyland Fields, June 21, 2013.

[www.http://divinity.duke.edu](http://divinity.duke.edu)

The Duke Clergy-Health Initiative is a ten-year program to assess and improve the health and well-being of United Methodist clergy in North Carolina.

http://www.huffingtonpost.com/entry/black-churches-baltimore-food-justice_us_559c5622e4b04e28f1e52ec1 Huffpost Religion (Article) How Black Churches Are Helping Their Communities Get Access To Healthy Foods, Antonia Blumberg, Associate Religion Editor, The Huffington Post (July, 8, 2015)

<http://www.naltblackchurch.com/about/current-programs.html#>

The National Black Church Initiative (NBCI) is a coalition of 34,000 African-American and Latino churches working to eradicate racial disparities in healthcare, technology, education, housing, and the environment. NBCI's mission is to provide critical wellness information to all of its members, congregants,

churches and the public. The National Black Church Initiative's methodology is utilizing faith and sound health science.

The aim of this website is to offer our member congregants and the public helpful and healthy science-based tips on how to develop and maintain a healthy lifestyle. The website also offers the latest information on housing, education, technology and environmental issues.

The National Black Church Initiative's purpose is to partner with major organizations and officials whose main mission is to reduce racial disparities in the variety of areas cited above. NBCI offers faith-based, out-of-the-box and cutting-edge solutions to stubborn economic and social issues. NBCI's programs are governed by credible statistical analysis, science-based strategies and techniques, and methods that work.

<http://www.jhsph.edu/research/centers-and-institutes/johns-hopkins-center-for-a-livable-future/projects/BFFP/index.html>

The Baltimore Food and Faith Project is in partnership with the John Hopkins Center for a livable future projects. Whose mission is to promote a just, healthy, and trustworthy food system with Baltimore area faith communities.

[www.http://spirtedlife.org](http://spirtedlife.org)

SpiritedLife, an offering of the Duke Clergy Health Initiative. Spirited Life is a program of the Duke Clergy Health Initiative, which is part of Leadership Education at Duke Divinity. This website provides information on wellness program, behavioral health study and resources.

[www.http://southjerseyjournal.com](http://southjerseyjournal.com)

(News article) Black Churches Go Green, Avis Thomas, Urban News Service, 3/28/16/

<https://www.oikoumene.org/en/press-centre/events/churches-week-of-action-on-food> World Council of Churches

The Churches' Week of Action on Food is an opportunity for Christians and others around the world to act together for food justice and food sovereignty. It is a special time to raise awareness about farming approaches that help individuals and communities develop resiliency and combat poverty.

The Food for Life Campaign places a particular emphasis on sustainable agricultural practices and the situation of smallholder producers and their access to, and control over, natural resources such as land, water and seeds.

Books and Journals:

Campbell, Kramish Marci. "Fruit and Vegetable Consumption and Prevention of Cancer: The Black Churches United for Better Health Project." *American Journal of Public Health* 89, no.9(September 1999): 1390-96.

- The Green Bible*, green-letter ed. New York: HarperOne, 2008.
- Kirk Bryon. *Rest in the Storm: Self-Care Strategies for Clergy and Other Caregivers*. Valley Forge: Judson Press, 2001.
- Levin, Jeffery S. "Roles for the Black Pastor in Preventive Medicine." *Pastoral Psychology* 35, no. 2 (Winter 1986).
- Muhammad, Elijah. *How to Eat to Live*, Atlanta, Ga.: Messenger Elijah Muhammad Propagation Society, 1967.
- Sleeth, Matthew J., *Serve God, Save the Planet: A Christian Call to Action*. Grand Rapids, Mich.: Zondervan, 2007.
- Walker, Richard W. *African-American Healthy: What You Need to Know to Protect Your Health*. Garden City Park, NY: Square One Publishers, 2011.
- Wansink, Brian. *Mindless Eating: Why We Eat More Than We Think*. New York: Bantam Book, 2006.

COMMUNITY (GROWING HEALTHY TOGETHER!)

[www.http://Countyhealthrankings.org](http://Countyhealthrankings.org)

The annual Rankings provide a revealing snapshot of how health is influenced by where we live, learn, work and play. They provide a starting point for change in communities. (2017 Key Finding Report).

[www.s\http://state.nj.us/humanservices/doas/forms](http://state.nj.us/humanservices/doas/forms) (New Jersey)

Blueprint for Healthy Aging in New Jersey- A comprehensive guide for local governments and leaders of health and aging service organizations interested in effective, low cost senior wellness programs.

A profile of New Jersey Older Adults Aged 60+ Years (pdf 586K)- This report by our Center for Health Statistics contains facts and figures about New Jersey senior population.

[www.http://health.gov.org](http://health.gov.org)

Dietary Guidelines for Americans 2-15-2020. Eighth Edition

[www.http://aarp.org](http://aarp.org) Disrupting Aging

Disrupting Aging is a place to have a new conversation- often funny, sometimes raw, always honest- about how we want to live and age. We will celebrate all those who own their age. We will hold a mirror up to the ageist beliefs around us. We will feature new ways of living and aging, and the products and solutions that make this possible.

We will partner with companies and communities to create new solutions that work for all of us at any age. And we will get this story – our story – out there. It's time to change the conversation.

[www.http://milkeninstitute.org](http://milkeninstitute.org)

A nonprofit nonpartisan think tank determined to increase global prosperity by advancing collaborative solutions that widen access to capital, create jobs and improve health. We do this through independent, data-driven research, action-oriented meetings, and policy initiatives.

The Dietary Guidelines is designed for professionals to help all individuals ages 2 years and older and their families consume a healthy, nutritionally adequate diet.

<https://www.minorityhealth.hhs.gov>

The Office of Minority Health is dedicated to improving the health of racial and ethnic minority populations through the development of health policies and programs that will help eliminate health disparities.

www.nih.gov/about-nih/what-we-do/nih-almanac/national-institute-aging-nia

National Institute of Aging the mission of the National Institute on Aging (NIA) has been to improve the health and well-being of older Americans through biomedical, social, and behavioral research.

www.sustainabletable.org (Grace Communications Foundation)

Sustainable Table celebrates local, sustainable food, educates consumers about the benefits of sustainable agriculture and works to build community through food.

<http://www.who.int/en/> (World Health Organization)

The goal of the World Health Organization is to build a better, healthier future for people all over the world. Working through offices in more than 150 countries, WHO staff works side by side with governments and other partners to ensure the highest attainable level of health for all people. The organization strives to combat diseases – infectious diseases like influenza and HIV and non-communicable ones like cancer and heart disease. We help mothers and children survive and thrive so they can look forward to a healthy old age. We ensure the safety of the air people breathe, the food they eat, the water they drink – and the medicines and vaccines they need.

ADVOCACY (STANDING UP FOR OUR HEALTH!)

[www.http://cornucopia.org](http://cornucopia.org)

Cornucopia Institute is dedicated to the fight for economic justice for the family-scale farming community. Through research and education, their goal is to empower farmers and eaters in the good food movement, both politically and through marketplace initiatives. Study: Carrageenan, New Studies Reinforce Link to Inflammation, Cancer and Diabetes (Updated Report: April 2016).

[www.http://advocatesfordrsebi.org](http://advocatesfordrsebi.org)

Advocates for Dr. Sebi, Disease is a Multi Billion Dollar Industry
This site is owned and operated by Zee Malachi for purposes of making up for the injustice responsible for over 30 years of black people never knowing anything about the African Bio-mineral balance. Usha Village in Honduras and the office website www.drsebihealthfood.com so this website is a collection of information to help those who have heard about Dr. Sebi to learn in a more efficient way regarding things Dr. Sebi has said for over 30 years.

[www.http://medicalrootsproject.com](http://medicalrootsproject.com)

The Medical Roots Project is a not for profit global movement with a mission to re-define and demystify healthcare, thereby empowering citizens of the world to take their health and healing into their own hands.

[www.http://pcrm.org](http://pcrm.org)

Physicians Committee for Responsible Medicine. The Physicians Committee is leading a revolution in medicine putting a new focus on health and compassion. It combines the clout and expertise of more than 12,000 physicians and 150,000 members across the United States and around the world. This website includes: ethical research and education, legislative focus, clinical research, educational literature and health and nutrition.

<http://www.oikoumene.org/en/what-do-we-do/eaa/food-for-life-campaign>

Hosted by the WCC since 2015, the Ecumenical Advocacy Alliance promote just and sustainable food systems and adequate nutrition through a rights-based approach and enhancing local food systems, and mobilizes action and reflection for food justice.

<https://www.oikoumene.org/en/press-centre/events/churches-week-of-action-on-food> World Council of Churches

The Churches' Week of Action on Food is an opportunity for Christians and others around the world to act together for food justice and food sovereignty. It is a special time to raise awareness about farming approaches that help individuals and communities develop resiliency and combat poverty. The Food for Life Campaign places a particular emphasis on sustainable agricultural practices and the situation of smallholder producers and their access to, and control over, natural resources such as land, water and seeds.

[www.http://www.wellnesswarrior.org](http://www.wellnesswarrior.org)

Who is Lobbying for 'Good Food' in Congress." (accessed April 19, 2016).

HEALTHY PEOPLE, LONGER LIVES (HOLISTIC AND ALTERNATIVE DOCTORS
AND PRACTITIONERS)

[www.http://blog.blackbusiness.org](http://blog.blackbusiness.org)

Blog: 7 Black-Owned Businesses that sell 100% organic, healthy, and eco-friendly products. (Tuesday, September 8, 2016)

<http://www.blackstreakkitchen.com>

Learn cooking, nutrition, health and wellness through comics and animation.

[www.http://doctorklaper.com](http://doctorklaper.com)

Michael Klaper, MD., Nutrition-Based Medicine . Website offers Videos & webinars and resources.

[www.http://drmcDougall.com](http://drmcDougall.com)

John McDougall, MD., is the founder of The McDougall Program. Information about residential program, newsletter, DVDs and books.

[www.http://drweil.com](http://drweil.com) (Andrew Weil M.D.)

Andrew Weil, M.D., shares advice, answers questions, provides health and wellness information - all based on the principles of integrative medicine.

[www.http://eattolivenottodie.com](http://eattolivenottodie.com)

A health website based on the research and teachings of Dr. Sebi. It provides health and nutritional facts, nutrition poster, book, and videos.

<http://www.fooducate.com>

Fooducate empowers you to achieve your diet, health and fitness goals. It has a health tracker that will track what you eat and your activities to see your progress and achieve your goals.

<http://www.mayoclinic.org>

The mission of the Mayo Clinic is to inspire hope and contribute to health and well-being by providing the best care to every patient through integrated clinical practice, education and research.

[www.http://naturalhalthinaction.com](http://naturalhalthinaction.com)

(Article) What to Eat When You Are Broke (September 12, 2015).
[www.http://nutritionfacts.org](http://nutritionfacts.org)

Is a strictly non-commercial, science-based public service provided by Dr. Michael Greger, providing free updates on the latest innutrition research via bite-sized videos.

[www.http://nutritionalstudies.org](http://nutritionalstudies.org)

T. Colin Campbell Center for Nutritional Studies. Provides articles, recipes, courses and information on whole food plant-based diet.

(Article) Chart of the Week: Is food too cheap for our own good? Drew Desilver, (May 23, 2014).

[www.http://prevention.com](http://prevention.com)

This site offers a menu of healthy options for maintaining health and wellness. The drop down menu provides information in linked to information pertaining to health, weight loss, fitness, eating clean, sex, mind-body, food and beauty. It also features recipes for healthy eating and videos. The site offers subscriptions to Prevention Magazine.

[www.http://theveganjunction.com](http://theveganjunction.com)

This website provides a list of the top 20 plant-based health professionals to follow: T. Colin Campbell, PhD., John McDougall, MD., Caldwell Esselstyn, MD., Neal Barnard, MD., Michael Greger, MD., Michael Klaper, MD., Joel Fuhrman, MD., Alan Goldhamer, D.C., Doug Lisle, PhD., Matt Lederman, MD., Alona Pulde, MD., Thomas M. Campbell, MD., Garth Davis, MD., Dean Ornish, MD., Pam Popper, PhD, ND., Ginny Messina, MPH, RD., Jack Norris, RD., Joel Kahn, MD., Jeff Novick, MS, RD., Julianna Hever, MS, RD, CPT., Dr. Kim Williams, MD. A data base of plant-based doctors and a link to vegan recipes.

[www.http://whfoods.org](http://whfoods.org) (The world's healthiest foods)

The George Mateljan Foundation is a not-for-profit foundation with no commercial interests or advertising. Our mission is to help you eat and cook the healthiest way for optimal health.

Books and Journals:

- Afrika, Laila O. *African Holistic Health*, 7th ed. Buffalo, NY: EWorld, Inc. 2004
- Afua, Queen, *The City of Wellness: Restoring Your Health through the Seven Kitchens of Consciousness*: Baltimore: United Book Press, Inc.: Heal Thyself Incorporated, 2009.
- Alber, Susan. *Eating Mindfully: How to End Mindless Eating and Enjoy a Balanced Relationship with Food*. Oakland: New Harbinger Publications, Inc., 2003.
- Brown J. *Eat to Live*. New York: Little, Brown and Company. 2003.
- Campbell T. Colin, Ph.D and M. Thomas Campbell 11 MD. *The China Study*. Texas: BenBella Books, Inc. 2006.
- David, Laurie and Kirstin Uhrenholdt. *The Family Dinner: Great Ways to Connect with Your Kids, One Meal at a Time*, New York: Grand Central Life and Style, 2010.
- Hever, Julieanna. *The Complete Idiot's Guide to Plant-Based Nutrition*. New York: Alpha Book, 2011.
- Johnson, Richard J., and Timothy Gower. *The Sugar Fix: The High-Fructose Fallout That Is Making You Fat and Sick*. Emmaus, Pa.: Rodale, 2008.
- Weinstein, Miriam. *The Surprising Power of Family Meals: How Eating Together Makes Us Smarter, Stronger, Healthier and Happier*. Hanover, NH: Steerforth Books, 2006.
- Willett, Walter, *Eat, Drink and Be Healthy*. New York: Free Press, 2005.
- Wolfe, David. *Superfoods: The Food and Medicine of the Future*. Berkeley: North Atlantic Books, 2009.

GARDENS AND FARMS (TAKING BACK THE LAND)

[www.http://rastafarigardening.wordpress.com](http://rastafarigardening.wordpress.com)

Introduces and provides a guide to principles which allow a garden to be in harmony.

[www.http://saafonorg](http://saafonorg). (Southeastern African American Farmers' Organic Network)

Southeastern African American Farmers' Organic Network provides education and training to small-scale underserved farmers and their communities on the best practices for creating sustainable and economically viable agricultural project and programs. This website provides: Education and trainings, technical support and farmer network.

[www.http://ecosnippets.com](http://ecosnippets.com)

Provides 10 intensive gardening methods that really work to maximize available space.

APPENDIX M:
FOOD PRACTICES

Latin American Foodways

<https://oldwayspt.org/traditional-diets/latin-american-diet>

Oldways: Health Through Heritage

Latin American Diet/La Dieta Latinoamericana (Food Pyramid):

<https://oldwayspt.org/health-studies>

Slow Cooking Sofrito With Onions Helps Improve Antioxidant Capacity

Food Research International. 2017 January 11. [Epub before print.] (Rinaldi de Alvarenga JF et.al.)

Pulses May Help Aid Weight Loss

The American Journal of Clinical Nutrition. 2016 Mar 30.[Epub Ahead of Print] (Kim SJ et al.)

Culturally Tailored Lifestyle Program Improves Health of Hispanic Americans with Diabetes

The Diabetes Educator: 2016 Mar 8. [Epub ahead of print.](Hu J et al.)

Loss of Traditional Mexican Diet Linked with Poor Nutrition

Social Science & Medicine. 2015 Dec 21;150 :212-220. (Dondero M et al.)

Traditional Mexican Diet Linked with Better Inflammation, Blood Sugar Control

The Journal of Nutrition. 2015 Dec;145(12):2732-40.(Santiago-Torres M et al.)

Leafy Greens Can Keep Your Brain Young

Presentation at the American Society for Nutrition(ASN) Annual Meeting during Experimental Biology.

Boston MA. March 30, 2015.

Cheese Linked with Positive Microbiome Changes & Markers of Disease Prevention

Journal of Agricultural and Food Chemistry. 2015 Mar 18;63(10):2830-9(Zheng H et al).

Avocados Help Lower Cholesterol

Journal of the American Heart Association. 2015 Jan 7 (Wang L et. al.)

Traditional Latin American Diet May Help Explain The Hispanic Paradox

Progress in Cardiovascular Diseases. 2014 September 4. Pii:S0033-0620(14)00133-9. [Epub ahead of print]

Tailored Nutrition Education May Help Latin American Community Purchase Healthier Foods

American Journal of Preventive Medicine. 2013 Mar;44(3 Suppl 3): S267-73. (Corets DE et al.)

Obese Eat Few Fruits and Vegetables
Journal of Community Health. December 2011; (Lee R et al.)

Mexican Diet Largely Lost In One Generation
The Journal of Nutrition. October 2011; 141 (10): 1898-906. (Batis et al.)

Mexican-American Diets and Duration Living In Us
Journal of the American Dietetics' Association. October 2011; 111:1563-1569
(Sofianou A et al.)

Sleep Quality Drops With Latino Acculturation
Sleep. August 2, 2011; 34(8):1021-31 (Seicean et al.)

Body Image Among Latinas and African-American Women
Ethnicity and Disease. Summer 2011;21(3):281-7. (Mama et. al)

Latinas' Dietary Preferences and Beliefs On Health Foods
Social science and Medicine. July 2011; 73:13-21 (Park Y et al.)

Less Acculturated Latinos Enjoy Better Diets Journal of the American Dietetic Association. August 2008; 108:1330-1344 (Ayala G et al.)
Fruits, Vegetables, Fiber Decline With Latina Acculturation
Journal of the American Dietetic Association; March 2008; 108(3):473-80.
(Montez et al.)

Diets of Latin-American and African-American Women
Obesity Research. April 2004; 12(4): 652-60 (Sanchez-Johnsen et al.)

More Acculturation, Fewer Fruits and Vegetables Journal of the American Dietetics Association. January 2004; 104:51-57 (Neuhouser M et al.)

Colon Cancer Increases as Mexican Diet Fades Nutrition and Cancer 2003.
Volume 45, Issue 2 (Monroe et al.)

Acculturation and Obesity in Hispanic Adolescents Social Science & Medicine,
April 2003;57:2023-2034 (Gordon-Larsena P et al.)

Obesity and The Nutrition Transition The Journal of Nutrition. March 2001; 131
(3): 871S-873S(Popkin)
(A summation of each of the health studies listed above, can be found at the
Oldways website.)

Organizations:

Center for Foods of the Americas
<https://www.centerforfoodsoftheamericas.org>

Research: The CFA designs, conducts publishes and applies research on cuisines and cultural foodways of Latin America.

Conferences: The CFA conferences are designed to increase awareness of Latin culture and cuisine through public events and gatherings of the culinary community.

Education: The CFA provides world-class education in Latin cuisines to students, professionals and food enthusiasts.

Southern Foodways Alliance

<https://www.southernfoodways.org/> Defining El Sur Latino | Von Diaz, March 21, 2017

El Sur Latino is deeply connected to black communities, and immigrants from other parts of the world. We were forced early to reconcile the ever-present legacy of African slavery, to understand our shared histories as People of Color, and then to make connections through our shared culinary heritages. We put bits of pork in our beans and greens. Cornmeal made into a dozen or more dishes, Okra, and deep-frying made simple foods rich and satisfying to keep the workers going in the fields.

Books:

Abarca, Meredith E., and Consuelo Carr Salas, eds. *Latin@s' Presence in the Food Industry: Changing How We Think About Food*. Fayetteville: University of Arkansas, 2016.

Calvo, Luz, and Catrióna Rueda Esquibel. *Decolonize Your Diet: Plant-Based Mexican-American Recipes for Health and Healing*. Vancouver: Arsenal Pulp Press, 2015.

Gerson, Fany. *Paletas: Authentic Recipes for Mexican Ice Pops, Shaved Ice, and Aguas Frescas*. Berkeley CA: Ten Speed Press, ©2011.

Gutierrez, Sandra A. *The New Southern-Latino Table: Recipes That Bring Together the Bold and Beloved Flavors of Latin America and the American South*. North Carolina History and Culture Anthology. Chapel Hill: University of North Carolina Press, ©2011.

Peláez, Ana Sofía. *The Cuban Table: A Celebration of Food, Flavors, and History*. New York: St. Martin, November 2014.

Presilla, Maricel E. *Gran Cocina Latina: The Food of Latin America*. New York: Norton & Company, ©2012.

Roque, Raquel. *Cocina Latina: El Sabor Del Mundo Latino*. New York, New York: C.A. Press, Penguin Group, 2013.

Staller, John E., and Michael D. Carrasco. Pre-Columbian Foodways: Interdisciplinary Approaches to Food, Culture, and Markets in Ancient Mesoamerica. New York: Springer, 2009, ©2010. Accessed August 15, 2017. <http://dx.doi.org/10.1007/978-1-4419-0471-3>.

Wilson, Paul. *Taqueria: New-Style Fun and Friendly Mexican Cooking*. Richmond, Victoria: Hardie Grant Books, 2016.

Vegan Foodways

<https://oldwayspt.org/traditional-diets//vegetarian-vegan-diet>

Oldways: Health Through Heritage

Vegetarian and Vegan Diet Pyramid (Food Pyramid):

Common Foods and Flavors of the Vegetarian Diet Pyramid

<https://oldwayspt.org/health-studies>

Healthy Plant-Based Diets Linked With Lower Risk of Coronary Heart Disease
Journal of the American College of Cardiology. 2017 July;70(4):411-422. (Satija et al.)

Vegetable Protein Linked With Lower Risk of Early Menopause
American Journal of Epidemiology. 2017 June 24. [Epub ahead of print] (Boutot ME et al)

Lose Weight (And Fat) With A Vegetarian Diet
Journal of the American College of Nutrition. 2017 June 10;1-6 (Kahleova H et al)

Plant-Based Diet Can Reduce Obesity Risk by 43%
Presented at the European Congress on Obesity. Porto, Portugal. May 18, 2017. (Sanz J et al)

Whole Foods Plant-Based Diet Can Improved Weight
Nutrition & Diabetes. 2017 Mar 20;7(3):e256.(Wright N et al)

Some Neanderthals (Relatives of Early Humans) Were Vegetarian
Nature. 2017 Mar 8. [Epub ahead of print] (Weyrich LS et al.)

Eating More Soy Linked with Less Breast Cancer Death
Cancer. 2017 Mar 6. [Epub ahead of print] (Zhang FF et al.)

Legumes Linked with Heart Health
Journal of Public Health Nutrition. 2017 Feb;20(2):245-254. (Marventano S et al)
Strength & Cardiorespiratory Fitness of Vegetarian Athletes As Good, or Better, than Omnivores

Nutrients. 2016 Nov 15;8(11). pii:E726. (Lynch HM et al.)

Pulses Can Be More Filling Than Meat
Food and Nutrition Research. 2016 Oct 19; 60:32634. (Kristensen MD et al.)

Healthy Plant Foods (Whole Grains, Pulses, Vegetables, Nuts, Etc.) May Lower Diabetes Risk

PLoS Medicine. 2016 June 14;13(6):e1002039. (Satija A et al.)

Beans Just As Filling As Meat

Journal of Food Science. 2015 Sep;80(9):2088-93. (Bonnema AL et al.)

Soy Is Just as Filling As Beef

Journal of Nutrition. 2015 May;145(5):1010-6. (Douglas SM et al.)
 Plant-Based Diets Improve Heart Disease Markers In Overweight Kids The Journal of Pediatric. 2015 Feb 11. (Macknin M et al.)
 Plant-Base Diet Declared The Healthiest
Nutrients: March 2014;6(3):1318-1322.
 Study Shows Vegetarian Diet Leads to Longer Life
JAMA intern Med. 2013;173(13):1230-1238. (Orlich et al.)
 Med Diet Healthy and Affordable
Journal of Hunger and Environmental Nutrition. March 2013;8(1). [Epub2013 March 14][Flynn, Reinert & Schiff]
 Traditional Japanese Breakfast Foods Improve Glucose Tolerance
British Journal of Nutrition. 2012 April;107(8):1184-1191. (Taniguchi-Fukatsu et al.)
 Raising Vegetarian Children
European Journal of Pediatrics. December 2011; 170:1489-1494. [Winckel et al.]

Vegetarian Diet for Weight Management Journal of the American Dietetic Association. Jun 2011; 111(6):816-8

[Thedford K et al.] Health Effects of Vegan Diets American Journal of Clinical Nutrition. May 2009; 89:1627s-33s

[Craig WJ] Nutrition Concerns for Vegetarian Athletes Sport-Und Praventivmedizon. 2009 Jan 39(1):20-24.

(Borrione et al.) Vegetarian Diet Does Not Affect Grown & Development In Children Public Health Nutrition. 2005 Aug 1;8(7), DOI 10. 1079/PHN2005730. (Rosell et al.)

Vegetarian Diets and Pregnancy The Journal of Nutrition. December 2004; 134(12):3319-3326. [Koebnik et al.]
 Nutrition For Vegetarian Athletes Nutrition. July-August 2004; 20:696-703. [Barr and Rideout]

Website Listings: Vegan and Vegetarian Organizations and Resources.

EarthSave, Healthy People, Healthy Planet
<http://www.earthsave.org>
 Earth Save is a 501© (3) non-profit organization formed in 1988. The mission is to educate and teach people how to make healthy food choices.

Eco business links
www.ecobusinesslinks.com
 Green directory for products and services.

Emagazine.com

<http://www.emagazine.com>

A nonprofit dedicated to building a more sustainable food supply by reaching out directly to chefs and sharing best practices.

The Eugene Veg Education Network

<http://www.eugeneveg.org>

The Eugene Veg Education Network (EVEN) is an official 501(c) (3) non-profit organization based in Eugene Oregon serving as a resource for those seeking information on a healthy vegan lifestyle.

Green People

<http://www.greenpeople.org>

Provides a listing of local health stores organic food, green products, solar power supplies, green landscaping, organic baby products, doulas, natural pet care, natural beauty products, health and wellness services, green lifestyle products.

International Vegetarian Union

<http://www.ivu.org>

IVU is a growing global network of independent organizations which are promoting veg'ism worldwide.

Farm Animal Rights Movement -FARM

<http://www.farmusa.org>

Farm Animal Rights Movement (FARM) is on the frontlines of building a kinder and more just world, where animals are no longer raised or killed for food.

Food Empowerment Project

www.foodispower.org

Mission is to help people understand how their food choices can change the world for the good.

The Foodways Project

<http://www.foodwaysproject.com>

Is an exploration of the intersection between food, identity, and power. Their mission is to undo racism and other forms of oppression through food-focused education, empowerment and activism in a movement that centers people of color.

North American Vegetarian Society- NAVS

<http://www.navs-online.org>

Founded in 1974, the North American Vegetarian Society (NAVS) is a non-profit tax-exempt education organization. The society provides a support network for the members and vegetarians in general and to inform the public about how vegetarianism benefits humans, other animals and the shared earth.

The Physicians Committee for Responsible Medicine

<http://www.pcrm.org> Mission is to end cruelty to animals in laboratories.

Books:

Terry, Bryant. Afro-vegan: Farm-Fresh African, Caribbean, and Southern Flavors Remixed. New York: Ten Speed Press, 2014.

Sistah Vegan: Black Female Vegans Speak On Food, Identity, Health, and Society :. New York: Lantern Books, 2010.

Asian Foodways

<https://oldwayspt.org/traditional-diets//Asian-diet>

Oldways: Health Through Heritage

Asian Diet Pyramid (Food Pyramid):

Common Foods and Flavors of the Asian Diet Pyramid

Health Studies:

Traditional Korean Food May Reduce Diabetes Risk Nutritional Journal. 2009 July-Aug;25(7-8):790-9. (Kwon et al.)

Diet & Cancer Risk in Asian-American Women American Journal of Clinical Nutrition. 2009 April;89(4):1145-1154. (Wu et al.)

Dietary Changes and Colorectal Cancer in Korea and Japan Journal and Gastroenterology and Hepatology. 2008 Jan;23(1):138-140. (Lee et al.)

Fast Food Restaurants and Childhood Obesity- Boom in China International Journal of Cardiology. 2012 June 14;157(3):315-317. (Cheng)

Traditional Japanese Breakfast Foods Improve Glucose Tolerance British Journal of Nutrition. 2012 April;107(8): 1184-1191. (Taniguchi-Fukatsu et al.)

Green Tea May Aid Weight Control British Journal of Nutrition. 2012 Mar; 107:749-754 (Yang et al.)

The “Japan Diet” May Reduce Cardiovascular Risk Journal of Atherosclerosis and Thrombosis. 2011;18(9):723-734. (Tada et al.)

Red Meat Increases Colon Cancer Risk In Japan Asia Pacific Journal of Clinical Nutrition. 2011;20(4):603-12. (Takachi et al.)

Chinese Immigrants Increased Portion Size and Consumption of Convenience Food International Journal of Behavioral Nutrition and Physical Activity. 2011 May 18 ;8:42 (Rosenmoller et al.)

Kidney Failure and Diet Change in South Asians Journal of Nephrology. 2011 Jan-Feb;24(1):11-7. (van den Berg et al.)

Diet, Breast Cancer Risk in Chinese Women Cancer Causes & Control. 2011 Jan;22(1):115-24. (Zhang et al.)

Websites

What Americans can learn from other cultures. Amy S. Choi, December 18, 2014.
<http://www.Ideas.Ted.com/wehumans>

Food feeds the soul. To the extent that we all eat food, and we all have souls, food is the single great unifier across cultures. But what feeds *your* soul?

Asian Nation <http://www.asian-nation.org>

Asian-Nation is an authoritative, one-stop information resource and sociological exploration of the historical, demographic, political, and cultural issues that make up today's diverse Asian American community. You can think of Asian-Nation as an online version of "Asian Americans 101."

The California Report: California Foodways: The Chinese-Mexican Cuisine You'll Find Only Along the Border, Lisa Morehouse, March 25, 2015.
<http://www.2.kged.org/news>

Food in Chinese Culture

<http://www.asiasociety.org>

Global non-profit organization. The leading force in forging closer ties between Asia and the West through, arts, education, policy and business research.

Food Timeline : Food history research service

<http://www.foodtimeline.org/foodasian.html>

Topics and sources, recommend reading on the history of Chinese food, Japanese cuisine, Asian Food in America.

Books:

Tan, Chee-Beng, ed. Chinese Food and Foodways in Southeast Asia and Beyond. Singapore: NUS Press, ©2011.

Ku, Robert Ji-Song, Martin F. Manalansan, and Anita Mannur, eds. Eating Asian America: A Food Studies Reader. New York: New York University Press, 2013.

APPENDIX N: SERMONS

Sermon: Do You Want to Get Well?

John 5:1-9

In 1998, I had the opportunity to sojourn with a church congregation to Israel to visit those places I had read about in the Bible. My deeper spiritual hope and prayer was that I would find Jesus.

I would find Jesus among the ancient artifacts, the geography of the land, the people, sight, and smells that would stimulate my senses as well as give me deeper spiritual insight.

Yes going to Israel was for me that was on my bucket list. A place of my deeply rooted spiritual biblical convictions, a place that I would be able to journey back in time through the villages, valley, narrowed roads and across the lakes and sea that Matthew, Mark, Luke and John wrote about in their gospel narratives.

I went because I needed a fresh encounter with Jesus. Do you know what I mean?

One of the places that we stopped on our pilgrimage was the Pool of Bethesda which is now identified as the location where there once was a pool of water. It is located in the Muslim Quarter of Jerusalem on the path of the Ben Zeta Valley.

The first chapter of the Gospel of John and the verses that were in your hearing today, describes the Pool of Bethesda as a pool near the Sheep Gate of the city which is surrounded by five covered colonnades.

The name of the pool "Bethesda" is derived from the Hebrew language or Aramaic language meaning either house or mercy or house of grace.

When I reflected on these meanings, I immediately equated this pool to our modern hospitals, a place in many ways can be viewed as both a place of mercy as well as a place of grace.

It is a place of mercy for those who are taken to the hospital because of an illness or accident. It is a place where many find hope for a cure or to be physically repaired or healed by the skilled nurses and physicians. It is also a place where modern miracles, so to speak, are often performed. You may have heard the tag lines of some of these hospitals on the radio or on television. In our health reform era, is it often the tag lines that helps you remember a particular hospital when you are looking for a place to go for your healing.

I like to share a few with you.

The perfect balance between health and care
We are His hands
We're committed to delivering outstanding healthcare. Period.
The name you know...the doctors you trust
The skill to heal, The spirit to care
The right choice is right here

When I did my research on these slogans, the list was endless.
A place of mercy and a place of grace (amen). I believe that is why we put our trust in these health institutions. In our time of medical need we want to go to a place that offers both mercy and grace. That provides us with professional care, a doctor we can trust, a staff that would give us compassionate treatment.

Now, on the flip side... In both Hebrew and Aramaic languages, the words could also mean shame or disgrace. This dual meaning may have been appropriate since the location was seen as a place of disgrace because of the presence of invalids...yet a place of grace because it was a place where people could get healed.

In the text we are told that it where a large number of infirmed people were waiting for the troubling of the water. It was believed in the Jewish tradition that on occasion, an angel would stir the waters which would cure the first person to enter.

The hope and the emancipation of our own ancestors, those who were stolen from the motherland Africa and were committed to a life of slavery often sang songs of deliverance. One of those songs that we call a negro spiritual, is called "Wade In The Water", and the refrain of that song, offered spiritual hope in the words "God's gonna trouble the water"...."God's gonna trouble the water".

And so it is the hope of those hundreds of sick, blind, crippled and paralyzed people, that "God was gonna trouble the water". In our text, the bible says hundreds of people were in these alcoves. They had no hope accept if they could be the first to get into the water when it was stirred, they would be healed.

It was crazy in my thinking, for Jesus to ask this man who is only described as being an invalid, it was crazy for Jesus to ask this man who we are told was an invalid for thirty-eight years, if he wanted to get well..... Wasn't it obvious??

Yet maybe it wasn't as crazy as you may think. You see sometimes people will remain sick, or in a sicken condition for several reasons.

1. They have accepted their condition as a lifestyle
2. They have exhausted the resources or means to be healed
3. They just stopped trying to get well

It is clear to me from this narrative that this man wanted to be healed, but he needed help to be the first person to get into the water when it was stirred.

The narrative says that Jesus then tells him to “Get up, take your bedroll and start walking,” and the narrative goes on to say, “The man was healed on the spot”. He picked up his bedroll and walked off.

Some of us today, right here in this sanctuary are stuck. You’re stuck even though you may be Christ believing and Holy Spirit filled. You are stuck because as you hear this gospel narrative you may be having difficulty relating it to your situation or someone you may know.

You may be stuck, because you have been relying on medical procedures that seem to be doing more harm than good. You may have resolved your thinking to believe “That’s life”

And yes...my brothers and sisters it is....

But I am going to tell you today that if you want to be healed it is going to have to begin with a conversation.

The scripture gives us this insight right here in the text. Jesus had a very brief conversation with the man. He asked him what was going on, and what was his problem.

Here we, our healing begins when we engage Jesus in the conversation. Let me say that again....our healing begins when we engage Jesus in the conversation. Not our spouses, or our friends, not even our doctors.

Let me repeat, our healing begins when we engage Jesus in the conversation.

Talk to him people.

Throughout the bible, it tells us that God is actively present in our lives when we call on him. This man had been an invalid for thirty-eight years. Do you mean to tell me that in those thirty-eight years no one, no one asked him if he needed help?

Yes, that is exactly what the scripture is saying.... He said, “I don’t have anybody to put me in the pool:.

But what about you? “Do you want to get well”? or do you question whether Jesus really can heal a physical or mental sickness that you or someone else might have?

I need to tell you this morning that God is still in the healing business. God is the same, yesterday, today and tomorrow. In this instance, Jesus said the WORD and the man was healed.

But that is not the only way, healing can come about, but regardless, it isn’t going to matter, one bit, if you don’t believe what God can do for you and then ACT on it! For the man by the pool after Jesus said get up, take your bedroll and start walking... well, that is what the man did.

He didn’t say, man I’ve been going to the doctor for so long and nothing is happening, why bother.

He didn't say, I guess this is the way it is going to be.

He didn't say, thank you very much, but I am too old and too tired to get healed.

No...that is not what happened, the man put the Word of God in action and the scripture says, he picked up his bedroll and walked off.

I need to tell you that sometimes we sit back or layback on our healing. After we receive the WORD of God for our healing, we refuse to take the next step by ACTING on it.

It is a conscious effort anticipating spiritual result that we must all make to be healed. If you are a believer in our Lord and savior Jesus Christ, the bible has already told us about our inheritance as his people. The bible states in Matthew 8:17, a prophetic word that was given to the prophet Isaiah in the old testament when he said "He took our infirmities and bore our diseases". This is the power of the cross my friends.

At that moment on Calvary's cross, when Jesus was preparing to transition from his humanity back into his divinity..he took upon his on body....

Lupus, AIDs, Sickle cell anemia, all Cancer, high blood pressure, Alzheimer's, heart disease and any known or unknown disease of man..... and when he did this...

And when he did this....He said...tes..tel..less.te...He said..tes..tel..less.te..meaning IT IS FINISHED.

The man at the pool didn't know these benefits....but you do! But we still sit back or lay back on our opportunity to be both healed and I need to say....forgiven.

The question for today is "Do you want get well"? This is a load question my friends...what is at risk???

What is a risk is that you may not get your healing the way you want to get healed.

But the Bible gives many examples on the ways you might receive your healing.

There is the laying on of hands.

Praying in agreement

Praying in faith

In the book of James Chapter 5 13-16 Gives us a prescription for healing...Is any one of you in trouble? He should pray. Is anyone happy? Let him sing songs of praise. Is anyone of you sick? He should call the elders of the church to pray over him and anoint him with oil in the name of the Lord, and the prayer offered in faith will make the sick person well; the Lord will raise him up him up. If he has sinned, he will be forgiven.

Therefore, confess your sins to each other and pray for each other so that you may be healed. The prayer of a righteous person is powerful...is what powerful.

Turn to your neighbor and say, neighbor...the prayer of a righteous person is power.

Okay....wait a minute. Let's try it again.....

Now I need you find someone else, this is the gospel aerobic portion of this sermon....

Get up and go find someone else that you may not know, someone you didn't come in with ...sister or brother...

The prayer of a righteous person is powerful and effective.

But my brothers and sisters the bottom line is never give up. Our master healer, our Jehovah Rapha knows the plans he has for your life. If you have an ear to hear what the spirit is saying to you this morning, your time for action has just begun...your healing has just been re-ignited.

This morning I am going to dare, you...yes

This morning I am going to double dare you..

If you feel the spirit of God is alive you and is re-ignited your healing this morning,

I dare you to get and tell the Devil he is a liar,

I dare you to get up and touch those places on your body that needs healing,

I DOUBLE dare you to call on the blood of Jesus, the blood of Jesus that says, that does, that will....

Never...Never...lose its power...

Who are my darers in the house....

Who knows that nothing is impossible for God.

Who is declaring that their breakthrough begins today.....

You have just moved one step closer to wholeness, to your miracle. It is time to mentally and spiritually respond to the question that Jesus asked the man but he is also asking you as well.

This is a conversation between you and him. Don't ever worry about Sister Sally or what Deacon Bill is thinking. This conversation is personal...No one can answer the question but you. It is an A and B conversation, where someone else has to C there way out. It is personal, between you and Jesus..He is talking to you right now...right...right..right now.

I know it is our Sabbath, but that didn't stop Jesus from healing the man by the pool and it isn't going to stop Jesus..right now... He is not asking for any excuses...

He is not concerned with the doctor's report.

He is not concerned about the medications that you are taking, or the procedures you have had.

He is not concerned with your insurance coverage

He is not concerned with how long you have been sick

He is not concerned that you tired everything, been everywhere and nothing is working....

He is not concerned....

But what is could mean, is that you are going to have to make a commitment to your own healing today... maybe

Change your eating habits

Start drinking more water
Stop smoking or drinking
Get some exercise and the proper sleep
Stop being a hater
Stop being mad all the time
Turn off your television
Get some fresh air
Declutter your house
Lose some weight
Live in the spirit of gratitude
Stop worrying so much
Share what you have with others
Get a job that feeds your passion
Don't you know that you are to blessed to be stressed?

God is asking all of us in his house right this question today?
Do you want to get Well?
The key to all this is that without hesitation, see yourself healed, see yourself whole, see yourself doing things that you might not be able to do right now.
Rise up from your doubts.
Rise up from your fears...
Don't worry that it may not happen right away.
Don't worry that it may not happen on this spot.

But it can begin today...right here...right now....

But last but not least, because we know that God is able and that God is real...we are going to take our healing beliefs to the streets..we are going to share with our community that He is Able..to do more than we can hope or possibly imagine.

Christianity is getting a bad rap right now....a lot of folks think that we are selfish and self-centered worshippers, that we go every Sunday to our own private spiritual country clubs.

That we only half practice the Great Shema, and that is we only Love the Lord our God with all our hearts...

But forget the next part....and our neighbors as ourselves...

But we know that is not true at Bethel Holy Church..... Bethel has the legacy that was continued through the late Bishop Bell, that all lives matter to God..can I get an Amen.

That we are called to feed the poor and cloth the poor..and please don't get it twisted if you are living, pay check, by paycheck...if you are not receiving a living wage...you are, I am, the working poor(right now, under the new Trump Administration).

Bethel is going to continue to build on the legacy to help those in needed, by continuing the Faithfully Fit Challenge by taking it to the streets.

On April 22, 2017, Bethel Holy Church health fair, is going to be preventive as well as supportive,

Under the leadership of Dr. Bell, hospitals, health agency, holistic practitioners are getting ready to bring healing to our community. This is an all-in, move of God, Sister Jones, Brother Grant and Deaconess Chisholm has gotten the movement started...but God is calling all of Bethel to action for the healing of our community...from the Ministers Board, to the Deacons, from the Deacons, to the Deaconess, not leaving out (YPHA)The Young People's Holiness Association, M>O>R>E, kingdom kids, we're calling on the Missionary Ministry. The COME, Community Outreach Ministry Events, Greeters, Armor Bears...everyone who will say they will...is needed for this health fair. We taking the gospel message to the streets because

There is a balm in Gilead.....to make the wounded whole, there is a balm in Gilead, to heal the sin-sick soul. If you cannot preach like Peter, If you cannot pray like, Paul, you can tell the love of Jesus and say, He died for all.

There is only one thing that you need to do right now..
Answer the question!!!!

Do you want to be well?

Resources:

Methods of Healing in the New Testament

<http://thomastaylorministry.org/blog/methods-healing-new-testament>

255 Examples of Catchy Healthcare Slogans and Taglines

<http://brandongaille.com/255-examples-catchy-healthcare-slogans-and-taglines>

Pool of Bethesda

<http://en.wikipedia.org/wik/pool of Bethesda>

Solo, Eugene Peterson

Do You Want to Get Well? p.236

February 21, 2016

Sermon” Time to Get Into the Water

2 Kings 5: 1-15

The first word that we read in this chapter is the name Naaman. We then go on to learn about the person associated with the name. The narrative tells us that he is a commander of the Syrian army of Aram, he is a great man, and is highly favored by his master. But then a few more lines down, we learn that Naaman has a problem, a health issue, and imbalance in his body; we may even call it a disease.

Leprosy wasn’t nothing to play with back in those days, in most accounts it was terminal.

A person who had leprosy was not expected to be healed, it was a chronic condition, a slow progressing and incurable skin diseases. People who had leprosy were considered untouchable, they were outcast who usually were removed and made to live on the outskirts of the city, away from people, away from their homes, families...away from their communities, condemn withering away and ultimately dying.

The disease is characterized by sores, scabs, and white shining spots beneath the skin.

Leprosy has made a comeback and in recent years, cases of leprosy have been reported even in this country.

Leprosy is caused by the bacterium mycobacterium leprae that primarily affects the nerves of the extremities, the lining of the nose and the upper respiratory tract. Unlike in the past, leprosy when treated today can be cured.

But in the case of Naaman, he was willing to take the recommendation of a young girl captive from the land of Israel to go and see the prophet who is in Samaria who could cure him of his leprosy.

Now everything makes perfectly good sense in this narrative up to this point. The man has a dis-ease in his body, he is given a recommendation to go see a healer and therefore arrangements are made for him to go.

It is similar to what we do when we find ourselves facing some imbalance in our bodies.

In this country alone, too many of us are faced with what is referred to as the top four major illness that have ravaged to lives of millions of Americans, millions of adults and a growing number of our children.

Heart disease, cancer, stroke, diabetes and even in my setting, children are dealing with upper respiratory ailments. Young children are being forced to carry Epi pens, and inhalers (forced to have treatments). When I went to school, children went to the nurse for a band aide to cover a cut you got from playing too hard during recess in the school yard. But today, they are dealing often times with life altering symptoms.

In the case of Naaman, like with most folks, when a possible cure is recommended, people will flock to the doctors, to receive that surgery, that injection, that pill, that procedure...people are willing to do anything to regain the needed balance in their lives.. But what I want to emphasis today is that they don't want to take the time to do what they know what they need to do in order to prevent the problem in the first place..... Am I telling the truth!!!!

Naaman wanted his life back, he was probably tired of sleepless nights and painful days.

A strong mighty man, an acclaimed man, with an issue. Naaman wanted his life back, *(how many of you want your life back? When you have to begin dealing with a health issue, your life begins to revolve around that issue around your sickness...endless doctor visits, taking prescribed medications at a prescribe time, watching what you eat,*

and all the other probations that go along with your healing,) so he goes to Elisha the prophet of Israel on his horse and chariot, arriving only to be given a message to “Go wash in the Jordan seven times, in order to be cleaned”.

But I need to tell you right now, that this visitation by Naaman to Elisha was not a visit to just any old prophet.

You see the name Elisha, this early Hebrew prophet’s name along meant, My God Saves.

A prophet or a prophetic call comes directly from God. A prophet does not act on his own valuation but asks upon the *will of God*. *The main role of the prophet was to bear God’s Word for the purpose of teaching* reproving, correcting and training in righteousness. *Let those that have an ear to hear, today what the spirit is saying to this church.*

Hear the word, and so deceive ourselves. Do what it says, “Anyone who listens to the word but does not do *what it says is like a man who looks at his face in the mirror and after looking at himself in a mirror goes away and immediately forgets what he looks like.*

Elisha didn’t represent himself, in this case, but he was living out his name MY GOD SAVES. I don’t know about you, but sometimes I need an Elisha in my life, I need a Elisha who can and will show up in my time of trouble. An Elisha who comes in the name of the Lord. An Elisha who is willing to introduce me to his healer, the ultimate healer whose name and characteristic of his name is Jehovah-Rapha, the God who heals.

And you my dear friends, are the Elisha, this church is the Elisha that is being called to be a healing balm for this community, and in addition to that we have been tested. (Talk about it)

Personally , right here this morning there is a physician here this morning, ever present in our worship, ever present in our prayers, ever present in our praise....ever present. The God that we serve, Jehovah Rapha is a God that slumber not nor sleeps...he is here this morning..and sometimes you have to reach out in faith and grab it and call out for our healing.

God can....

Heal your physical infirmities, the illness of your mind, your restless souls, and renew your spiritual wounds. But we have to trust him church, we have to trust him this morning. Trust the Lord with all your heart and lean not on your own understanding, in all your ways, acknowledge him and he will direct your path..

Bless the Lord, Oh my soul and all that is within me, bless His holy name. Bless the Lord, O my soul and forget none of His benefits, who pardons all your iniquities' and heals all of your diseases. We have gotten the iniquity part right, we know that we know, that Jesus has forgiven us of our sins, that we are justified and saved by faith, but what are the healing...what about the healing... You cannot accept one part of a scripture and leave out the other part. I hear to many well intended people walking around, talking about their sickness, I am sick, I 've got this, and I've got that...What about the healing...Why don't I hear from people, why aren't we shouting out.....I am healed...I am healed by the blood of the Lamb.

When Naaman arrived at Elisha's house, he became angry because Elisha was not there. In fact the scripture says that he said", I thought that for me he would surely come out and stand and call on the name of the Lord is God and would wave his hand over the spot and cure the leprosy!

In this case Naaman was not necessary wrong, but in regards to his healing he was not necessary right.

There are a number of ways that God has chosen to heal a person.

Through the presence of the gifts and the anointing to heal. (Acts 19:11-12)

Through the laying on of hands (Luke 4:40), healing through deliverance (Matt 8:16), Healing through breaking curses (Gal 3:13), Healing through anointing of oil (Mark 6:13), Healing through faith (Mark 11:23), Healing through virtue or touch (Mark 5:29-30).

The New Testament book of James 5:13-16, gives us a guideline that we can use right here in our churches. “Are any among you suffering” They should pray. Are any cheerful? They should sing songs of praise. Are any among you sick? They should call for the elders of the church and have the pray over them with oil in the name of the Lord. The prayer of faith will save the sick, and the Lord will raise them up, and anyone who has committed sins will be forgiven. Therefore confess your sins to one another and pray for one another so that you may be healed. The prayer of the righteous is powerful and effective.

When we call on Jehovah Rapha our healer, we have to have faith, another word for active confidence, that God will do what he says he will do, in whatever way he will do it?

Elisha sends a note to Naaman telling him to go wash in the Jordan seven times, and then his flesh shall be restored and he shall be cleaned.

The scripture tells us that Naaman was outraged over the location of the body of water that was chosen for him to wash.

I need to tell you this morning church that sometimes we get in the way of God blessing us, because we want him to bless us the way we want to him to bless us. When was the last time you went to God and asked him how he wanted you to be healed. I am not talking about physical healing alone. There are things that are going on in our lives that our often at the center of our imbalance and disease. I refer to them as spirits because they are counterproductive to the fruit of the spirit that God has anointed to work within us, through the Holy Spirit. The bible refers to them as fruit...the fruit of love, joy, peace, patience, kindness, generosity, faithfulness, gentleness and self-control. What are you missing, what is not present in your life, that is causing you to be imbalanced. What are you carrying around with you... Is it the spirit of: unresolved issues of your life, unforgiveness, stress, bitterness, a lack of gratitude, selfishness.

What are you holding on to this morning, as a person, even as a church. Now Dr. Bell this is the tough part...but we have been working and planning and moving and envisioning a church this church that is going to bring health and wellness to this community, but sometimes we are going to have to deal with our sickness before God is going to allow us to help anyone to get well...and we are some sick folk up in this church this morning, there is some stuff that we are holding on to, that is getting in the way of us from being healed. So this morning, in the name of Jesus, I am going to encourage you right now, right now, morning to God, to go over to anyone in this church, anybody, any man, woman or child, in the name of Jesus, and tell them that you love them, and whatever you have harboring in your spirit about or against that person, you need not tell them that...but it can be an unresolved issue, feelings of unforgiveness, bitterness, jealousy, anger, or just some old fashion meanness...you need to go over to them this

morning, and say I love you in the name of Jesus, tell them that God is not finished with you yet, and that you love them.

Let's go...there are no spectators, that are going to watch you, everyone in this place, including our children, have someone they need to reach out too. Only you and God will know, why you are doing it, but he is calling you this morning to do it. The spirits that hinder us are not the spirits that has been given to us to walk in freedom or liberty that we have been given through Christ our Lord.

With a little coaching from his servant, he eventually goes down to the Jordan and immersed himself seven times in the Jordan and the scripture states that his flesh was restored like flesh of a young boy, and he was cleaned.

I need to tell you this afternoon, that there are no mistakes on the methods or ways that God will heal you, but it is important that you trust God for your healing. As a health coach and holistic healer, I believe that God who is the master Gardener of our earth has already put in place the ways that we can be healed by his natural the medicine cabinet and foods that are still plentiful and available for all of us.

What you put in your mouth can make all the difference. Thomas Edison, said, let your food be your medicine and your medicine be your food. We have neglected God's provision of healing available to us, because we have been seduced by the profit making food and pharmaceutical companies that are not interested in your health, but only our money.

Just like Naaman, we must step out on faith. Naaman only received his healing after the seventh time he immersed himself in water. What would have happened if he quit after the first..the second...the third...or the sixth time.

But it was the seventh time when he immersed himself in the water, that he was restored. Seven is a significant number in the bible that is equated to divine abundance, perfection fullness, rest and completion. So let me ask you this question..... What time are you on?

I need to tell you today, that you may have to get to your seventh time before you receive your break through. Let me tell you, my ministry can be extremely frustration for me at times, as well as rewarding, because I have seen people change their lives and adopt a more healthy lifestyle that has led to weight loss, elimination of prescription medication, lower or the return to normal blood pressure, just to name a few things. But I have also coach people, who come and want to be coached, thinking that the coaching enough is going to help, but it doesn't. I have just had to recided in myself that some people have to hit dirt bottom, before they are ready and willing to make the need changes in their lives. The key is not to wait until you are sick to want to get well...it is about preventing yourself from getting sick in the first place.

Take for instance the woman with the issue of blood. The scripture says she spent all the money she had for her healing. She went to doctor after doctor and no one could heal her. This woman was on her sixth time.

She then heard about Jesus. She said, if I can just touch the hem of his garment, I shall be whole. She was on her sixth time.

So she went in faith, and found Jesus. She made her way through the crowd...people were pushing and shoving her back. She was tired and didn't think that she would make it,, But this was going to be her seventh time.

To get down on her knees, and crawled through the crowd and with all the strength she could muster, she reach out and was able to touch the tip of his garment. She was in her seventh time...

And as she touched him...she found life return to her body...and she found energy return to her body. And she knew that something happened, but the way she went in, wasn't the way she was coming out.

It is time my friends to have a conversation with the master Gardner. The creator who put every good thing for us to eat on this earth when he created this earth. Food that is good to eat as well as being a healing for the nation.

Maybe you are on your first, maybe you are on your second.. maybe some of your are close to your fifth or even your sixth....

But you don't have to wait to receive...

Our Father, who art is heaven, hallowed be your name... your kingdom come, your will be done, on earth as it is in heaven.

It you believe there is a heaven Rev. 22:2, reminds us that in heaven, there is on either side of the river is the tree of life with its twelve kinds of fruits, producing its fruit each month and the leaves of the tree are for the healing of the nation. I believe that those fruits are here on earth right now. You don't have to wait to eat them.

But you are not going to find them a McDonalds or Wendy's. You are not going to find them in high fructose dishes, processed food we have in our kitchen cabinets. But I will tell you that you can find them in your local farmers market, in the organic section of the produce department in your grocery store and if you have a windowsill, or some pots you can plan some seeds and grow your own herbs and vegetables.

If you are on your seventh time... It is time

To eat foods that are going to heal you and not kill you.

It is time, to put in your bodies food that are going to give you life and not death.

If you are on your seventh time, you might want to consider it..

You have been to countless doctors,

You have had countless procedures,

You are taking countless medicines that are keeping you alive, but not really healing your body.

My friend is it time to trust God for the remedies he has already given us for the healing that is available on this earth.

Now don't get it twisted...I am not saying, don't trust your doctor, but I am going to say, that many doctors first of all don't trust God... there are many doctors who don't know God...they know SCIENCE, they practice an ART, the ART of Medicine.

There are doctors who never opened their medicine bag to the healing practices that God has to offer..

So what time are you on????

It may be time to trust in Jesus, the author and finisher of our faith, and step back into the water....

I am here to tell you my brothers and sisters that God is not finished with you yet.

Some of you may even be angry with God because you haven't received the healing in the time frame or the method that you thought it was going to be done.

But God is not a man that he should lie.

The word of God, is the truth, God will not be mocked. Perhaps it is time that you become more dependent on what the Word of God has said for your healing.

It times to step back in the water.

Sisters, my sisters out there, you don't need a bathing suit, and you don't have to worry about getting your hair wet...

I don't care that it didn't work the first time

Get back in the water...

It's Now time to get back into the water...

Bibliography

- AECOM. *NYC Full Service Grocery Store Analysis*. New York: New York City Department of Health and Hygiene, 2010.
http://www.nyc.gov/html/misc/pdf/nyc_store_analysis.pdf.
- Afua, Queen. *The City of Wellness, Restoring Your Health through the Seven Kitchens of Consciousness*. Baltimore: Afrikan World Books, 2008.
- American Baptist Church, General Board. "Health, Healing and Wholeness." American Baptist Churches U.S.A. (adopted by the General Board of the American Baptist Churches, June 1991), General Board Reference #7567:12/90, <http://www.abc-usa.org/wp-content/.../06/Health-Healing-and-Wholeness.pdf> (accessed August 25, 2017).
- Bahnson, Fred. *Soil and Sacrament, a Spiritual Memoir of Food and Faith*. New York: Simon and Schuster, 2013.
- Bethel Holy Church. "History." <http://bhcnyc.org> (accessed November 26, 2015).
- Calhoun, Adele Ahlberg *Spiritual Disciplines Handbook*. Downers Grove, IL: InterVarsity Press, 2005.
- Campbell, Colin T. *The China Study*. Dallas TX: BenBella, 2006.
- Carter-Edwards, Lori, and Danny F. Ellis. "Establishing Healthy Lifestyles through Academic and Church Research Partnerships: A Community Engaged Approach." Paper presented at the Hampton University 100th Ministry Conference, June 3, 2014.
http://minoritymenshealthinitiative.hamptonu.edu/media/docs/20140708_151202_6444-healthy-lifestyles_communityengagement_ellis_carter-edwards_humc_2014-06-03_submitted.pdf, (accessed August 25, 2017).
- Church Leadership Center. "5 Things to Get Done." <http://churchleadershipcenter.org>, 5-things-leaders-do-to-get-things done (accessed July 10, 2017).
- Cousens, Gabriel. *Conscious Eating*. Berkeley, CA: North Atlantic Books, 2000.
- Craig, U-Shaka. *Shifting Your Paradigm for Optimum Health and Longevity*. Oakland, CA: Gye Nyame Publishing House, 2013.
- Edison, Thomas. "Wizard Edison." *The Newark Advocate*, January 2, 1903.
- Faith and Leadership. "A Holistic Approach to Wellness." August 3, 2009. www.faithandleadership.com/features/articles/holistic-approach-wellness (accessed August 25, 2017).

- Hudson, Trevor. *A Mile in My Shoes: Cultivating Compassion*. Nashville: Upper Room Books, 2005.
- Jacobs, E.A., I. Rolle, C.E. Ferrans, E.E. Whitaker, and R.B. Warnecke. "Understanding African Americans' Views of the Trustworthiness of Physicians." *Journal of General Internal Medicine* 21, no. 6 (2006): 642-647. doi:10.1111/j.1525-1497.2006.00485.x
- Levin, Jeffrey S. "Roles for the Black Pastor in Preventive Medicine." *Pastoral Psychology* 35, no. 2 (Winter 1986): 94-103.
- McSwine, Damien D. *Urban Kryptonite: the Formidable Health Decline of African Diaspora Descendants Located in America*. N. p.: CreateSpace Independent Publishing Platform, 2013.
- Medicaexpress.com. "How Did He Do It? Mayor Bloomberg's Public Health Strategy Evaluated." <http://medicaexpress.com> (accessed September 7, 2015).
- Moreno, B. K., and Asha Efuru. *The Disappearing Need for Doctors, How to Practice Holistic Health Counseling Legally*. Scotts Valley, CA: Keith Moreno, 2011.
- New York City Department of Health and Mental Hygiene. *New York City Healthy Bodegas Initiative*. New York City: Department of Health and Mental Hygiene, 2010. <http://www1.nyc.gov/assets/doh/downloads/pdf/cdp/healthy-bodegas-rpt2010.pdf> (accessed August 25, 2017)
- New York City Department of Health and Mental Hygiene. "Community Health Profiles." [mhttps://www1.nyc.gov/assets/doh/downloads/pdf/data/2015chp-mn12.pdf](https://www1.nyc.gov/assets/doh/downloads/pdf/data/2015chp-mn12.pdf).
- New York City Department of Health and Mental Hygiene. "Community Health Profile 2015, Manhattan Community District 12: Washington Heights and Inwood." <https://www1.nyc.gov/assets/doh/downloads/pdf/data/2015chp-mn12.pdf>, (accessed August 25, 2017).
- New York City, Office of the Mayor. *Onenyc: The Plan for a Strong and Just City*. <http://www.nyc.gov/html/onenyc/downloads/pdf/publications/OneNYC.pdf> (accessed November 26, 2015).
- Pike, Steven M. "Church Planting and Evangelism, A Prescription for Reaching America." <http://www.enrichjournal.ag.org> (accessed August 25, 2017).
- Religion and Dietary Practices. "Nutrition and Well-Being A to Z." <http://www.faqs.org/nutrition/Pre-Sma/Religion-and-Dietary-Practices.html> (accessed April 23, 2016).
- Rosenthal, Joshua. *Integrative Nutrition, Feed Your Hunger for Health and Happiness*. New York: Integrative Nutrition Publishing, 2008.

- Russell, Rex. *What the Bible Says About Healthy Living*. Grand Rapids, MI: Bethany House, 2006.
- Stott, John. *The Radical Disciple, Some Neglected Aspect of Our Calling*. Downers Grove, IL: InterVarsity Press, 2010.
- Strong in Faith. “31 Individual Healings of Jesus Christ.” <http://stronginfaith.org/article.php?page=111> (accessed April 26, 2016).
- Strong, James, ed. *The New Strong’s Exhaustive Concordance of the Bible*. Nashville: Thomas Nelson, 1995.
- Time Square Church. “TSC Missions.” <http://tscmissions.tscnyc.org/feed-new-york> (accessed August 25, 2017).
- Trepanowski, John F., and Richard J. Bloomer. “The Impact of Religious Fasting on Human Health.” *Nutrition Journal* 9 (2010): 57.
- Tutu, Desmond. *God’s Dream*. Santa Barbara, CA: Nuclear Age Peace Foundation, 1990.
- United States Congress. *H.Res.121-Expressing Support for Health and Wellness Coaches and “National Health and Wellness Coach Recognition Week.”* 115th Congress (2017-2018). <https://www.congress.gov/bill/115th-congress/house-resolution/121/text> (accessed August 25, 2017).
- Wagner, C. Peter. *Church Planting for a Great Harvest*. Ventura, CA: Regal Books, 1990.
- Walker, Richard W. *African American Healthy: What You Need to Know to Protect Your Health*. Garden City Park, NY: Square One Publisher, 2011.
- Wirzba, Norman. *Food and Faith: A Theology of Eating*. Cambridge: Cambridge University Press, 2011.
- World Health Organization. “Global Action Plan for the Prevention and Control of Noncommunicable Diseases.” <http://www.who.int> (accessed August 25, 2017).
- Young, Robert. *The pH Miracle: Balance Your Diet, Reclaim Your Health*. New York: Warner Books, 2010.
- Youngblood, Ronald F., ed. *Nelson’s New Illustrated Dictionary*. Nashville: Thomas Nelson, 1995.